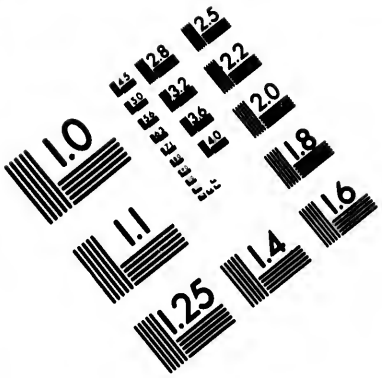

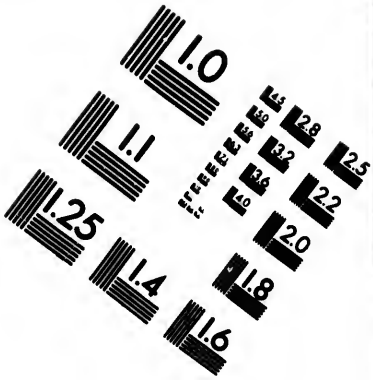

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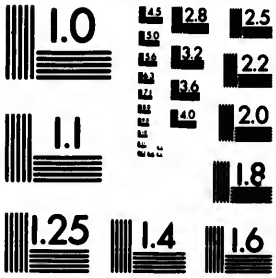

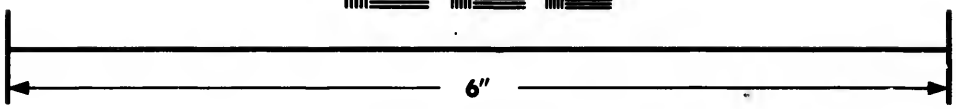

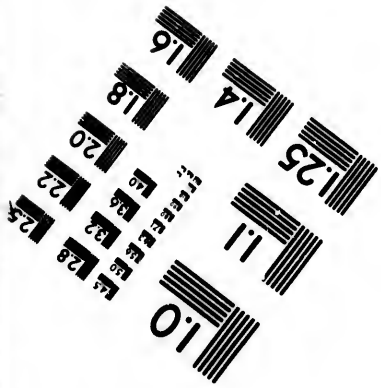

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P. Lewis

AUTOBIOGRAPHY

OF JAMES CURTIS,

[illegible] OF THE

[illegible] EPISCOPAL CHURCH

IN CANADA.

PRINTED
[illegible] NEW CITY, [illegible]
1[illegible]

G. Lewis

AUTOBIOGRAPHY

OF

THADDEUS LEWIS,

A MINISTER OF THE

METHODIST EPISCOPAL CHURCH

IN CANADA.

PICTON.
PRINTED AT "THE NORTH AMERICAN" BOOK AND JOB OFFICE, MAIN ST.
1865.

LEWIS, T.

PREFACE.

Soon after the Lord pardoned my sins, and shed His Love abroad in my heart, I began to retrospect my past life, as I had never done before, and in view of the thrilling circumstances connected therewith, there was an impression made on my mind, that it would be right for me (while the whole scene was fresh in my memory) to narrate the wonders thereof, both with respect to the Gracious Providence of God, exercised in my behalf, and what the Power of His grace had wrought in my soul,—also that, in all future time with me to commit to writing, in some way, those things which might be connected with my life; which I judged, if published, might be for the glory of God, and the good of man.

Accordingly, I wrote what is contained in the first six Chapters in A. D. 1825, and although I kept in some way, though very imperfectly, by diary, scraps, or notes, so that a history of my life might be written therefrom; yet I did not intend, until about a year ago, to have it placed before the world until after my death, and not even then unless in the judgment of those that would have to do with my papers it would be deemed proper. But being advised to the contrary of my former purpose, I now offer it to the public with all its imperfections with respect to Orthography, Grammar, Style, and Punctuation. Judging that, if the readers of these Chapters will be benefited thereby the sooner it is placed in their hand the better. Another consideration is, which I will not conceal, I am in

very indigent circumstances and 72 years old; "I can not dig, to beg I am ashamed" and while the readers of this little book, I trust, will be benefitted Spiritually; at the same time I may be somewhat benefitted temporally, by the proceeds of the sale thereof, and I now write down the fact, that I have not intentionally made a wrong statement, nor given a colouring to any incident to mislead the readers of this sketch; nor for display, yet notwithstanding, it would be egotism in me to suppose that the work is free from imperfection, nevertheless I hope that those who may purchase this well intended sketch may have it to say when they have given it a careful perusal it was worth the money they gave for it.

And now in conclusion of this introduction, I ask forgiveness of God for all the errors of my past life; and feeling conscious that I have striven to do my duty toward God and man in preparing this work; I pray that the blessing of the Most High may so attend it, that it may bring glory to His Great Name, and be made a blessing to my fellow men; and that the readers of this book, and the unworthy author thereof, may meet in Heaven to praise God forever—Amen.

THADDEUS LEWIS.

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CONTENTS.

CHAPTER I.

My father, William Lewis, and mother, Elizabeth Babcock, were born near New York, at that time one of the Colonies of Great Britain, it being before the Revolutionary War which broke out in the year of our Lord one thousand seven hundred and seventy-four.—At this time my father, being about twenty years old, joined the British standard in New York, and bore arms in favor of Great Britain. Sometime during the Rebellion my father and mother were united in matrimony. My father being firmly attached to the British Government, at the close of the war emigrated with his family to the wilderness of Upper Canada. He arrived at Cataraqui, the place where the city of Kingston now stands, in the Summer of the year of our Lord one thousand seven hundred and eighty-three. Soon after his arrival in Canada he settled with his family in the township of Camden East, in the County of Lennox and Addington, twenty-five miles northwest of Kingston, in which township he resided, and bore the hardships and toils of life which attend the settlement of a new country, and departed this life in the ninety-fourth

year of his age, I trust in the hope of a glorious immortality. My mother was wedded to my father in the seventeenth year of her age, and in the 80th year of her age was called to her reward in Heaven. From the above statement it will be seen that my father and mother lived sixty three years together in this life, and I have no doubt but they will live together eternally in Heaven.

In the year one thousand seven hundred and ninety-three I was born, on the bank of the Napanee River, five miles above where the town of Napanee now stands. I believe there was not a town or village in Upper Canada when I was born, but it was indeed one wide spread and dense wilderness, except here and there a hut, cabin or log house with a little cleared around them, or beginning to be cleared. In my early boyhood there were Bears, Wolves and Deer in this country in great abundance, and there were Lynx, Wild Cats, Beavers and Foxes in every direction around us; also, Martins, Mink and Weasels beyond our calculation. In all of our streams of water, such as might be called creeks or rivers, as well as in our bays and lakes there were abundant quantities of fish. Notwithstanding these advantages in this new country, our hardships and privations were many and severe, but I have great reason to thank God that I had christian par-

ents; my father and mother were members of the Antopado or close-communion Baptist Church; my father held the office of a Deacon in that Church, and was very strict in the way and manner of bringing up his children, hence, by the example and precept of my parents I obtained a Christian Education. I remember my parents' apparent fervent devotion at the family altar, and when but very young how my heart was affected on these solemn occasions. Early in my boyhood I felt the drawing emotions, and the enlightening influences of the Holy Spirit on my young heart even before I could fully understand what these influences were.

I remember that at an early period of my life my mother took great pains to teach me the state of man's innocence when he came forth from the hand of his Creator, the nature, circumstances and consequences of the fall, also redemption by our Lord Jesus Christ and the heinousness of sin, the doctrine of repentance and faith, the necessity of pardon, the nature of the new birth, that it was appointed unto all men once to die (consequently I must die) and come to Judgement, the punishment that awaited me if I lived and died in my sins, and the incalculable loss of Heaven.

These things, from time to time, were brought to bear with ponderous weight upon my mind, eapec-

ially when I was alone, or when some sorrowful circumstance would occur, such as the loss of a friend.—I remember when I was about fourteen years of age my oldest sister died. She appeared very happy when dying, and said she was going to be with Jesus in glory. Some of the people that witnessed her death said she was gone to Heaven, and when she was let down into that deep grave I thought I would rather die with her than be parted from her. But just then I was shown by the Holy Spirit my unfitness for that holy place to which her spirit had taken its flight.

I returned home with my friends, feeling sorrowful indeed: 1st Because I should see my sister no more; and 2nd, because I felt myself to be so great a sinner against God. At this time I formed a resolution to lead a better life, and I remember that one day I went into the standing Corn to pray, and while on my knees, not thinking that any one saw me but God, my brother older than I came stealthily behind me and threw clods of clay on my back; this frightened me very much and I sprang to my feet and ran to the house; then I thought it useless to try to be a Christian until I grew older and had more courage to endure such things without being afraid. So I gave up praying and in consequence was led to sinning, and became ringleader in mischief; but not without the lashes of a guilty conscience. As I

grew on toward manhood the ball room became my favorite place, dancing and merriment *my chief amusement.* I remember one morning when returning from the ball room home the spirit of God arrested me, and set my sins in battle array against me; I arrived at home and went to my bed in great fear; nor dare I go to sleep lest I should die and awake in Hell.

At this time I was brought to promise God that I would engage in his service if he would spare my life, accordingly with a sad heart and a guilty conscience I tried to pray and break off from my sins. But all my young associates, male and female, were going on in their follies and pastimes, and I dare not let anybody know the state of my mind, for up to that time of my life I had not known any young unmarried person that made a profession of religion. The enemy of my soul brought all these things up before me, and my resolution to serve God, being made in my own strength, became enfeebled, and as I had not obtained pardon and peace through our Lord Jesus Christ, I had no enjoyment in that state; I broke the promise I had made to the blessed God and postponed the day in which I would engage in his service, and then my first approaches to sin were with shame and confusion. But I joined my young componions in their glee and merriment, and I soon found myself running with the gid-

dy multitude in almost every species of wickedness, and in a great degree against light and knowledge, for God by his Holy Spirit followed me from time to time, which often caused my conscience to roar against me, and caused me to think of the awful consequences of living and dying in sin.

I was assured in my mind that if I lived and died unpardoned, and unrenewed by the Holy Ghost, I must bid a final farewell to all the joys of Heaven and there would be an eternal separation between me and my parents. Under these considerations I was brought at different times to promise God that if he would spare my life to such or such a time, yet in the future, I would set out in the way of religion and truth, and serve him the remainder of my life. And when these set times would come I was no more ready than before, and so I would set another time.

Oh! the unspeakable goodness and mercy of God, as exercised in my behalf, had I the tongue of an Angel or the pen of a ready writer, and should I commence now and with every fleeting breath use every possible exertion, my tongue and pen must fail to express the unspeakable goodness of God to unworthy me. But glory be to God and the Lamb forever, I am out of Hell. Hallelujah! I am not now suffering the vengeance of eternal fire which I so justly deserved.

CHAPTER II.

In the nineteenth year of my age I enlisted for a soldier in the Glengary regiment of Fencibles, in the British service, this being the twelvth day of March, in the year of our Lord 1812, in which year the United States of America proclaimed War with His Britannic Majesty, George the 3rd.

When I enlisted I had not the slightest knowledge of the War which so soon commenced. Now I was brought to experience new things, and pass through scenes which I never dreamed of. As there was a great number of recruits enlisted in the neighborhoods abjacent to Kingston, we were gathered to that post first, and as soon as sailing was practicable on Lake Ontario, there being a lack of sailors, I, with fifteen more of my fellow-recruits, was put on board a ship of War as marines, for an expedition to Fort George at the mouth of the Niagara River. Nothing worth inserting occurred on this voyage, only the merciful hand of God as in time past was still over me, and we safely returned to Kingston.

Soon after our return the body of recruits at Kingston, and elsewhere in the Province of Upper Canada received orders to march to a place called Three Rivers, a distance of about three hundred miles from Kingston. But before we marched I took the measles, and now I passed through a severe calamity, for the ravages of that cruel disorder seized me in every part of my system, that was subject thereto, and what added to my suffering was that the most of my fellows marched away, leaving me and a few more of my fellows that were in like circumstances with me, and we had very little attendance, and I and some others could not get a place in the hospital, it being so crowded with the sick.

Now I was brought to think upon my past life, but blessed be the Lord, He was merciful and gracious to me and did not cut me off at this time, but restored me to a state of good health.

About the first of May of the same year, we having recovered from the measles, were ordered on board of batteaux, and we rolled down the River St Lawrence, to Three Rivers, in Lower Canada, where we joined the regiment, after a safe arrival, by means of a well directed Providence over us.

But Ah! what a wretch was I, that I could be the recipient of the goodness and mercy of God; and not one expression of gratitude to Him proceeded from my heart or tongue.

Now I was brought again to experience something new to me, we were immediately put to drill and garrison duty, and these things proved too hard for such a constitution as mine, and I soon fell sick with a fever, and was carried to the Hospital, where I lay in much distress of both body and mind, for the space of about one month, this was a thinking time for me, and I took a retrospective view of much of my past life. O, how clearly did I call to mind the benefit of my Father's house; also the care and kindness of a living and tender mother, and the instruction I received in the time of my childhood and youth, this brought me again to see my wretched condition before God, as a sinner; I saw too his amazing goodness and mercy in that he had not cut me off, and hurried my poor soul down the steeps of irremediable woe.

Then I made a promise to lead a better life, and the good Lord in mercy raised me from a bed of languishing once more, and I soon became so strong that I returned to duty as a soldier.

Being now in health and among my fellow soldiers, none of whom made a profession of religion, I soon found myself running with them to the same excess of wickedness as before.

O, how did that blood that speaketh better things than the blood of Abel speak in my behalf. Truly I

have experienced that God does not delight in the death of the sinner, but rather that he would repent and live.

In the beginning of Autumn of the same year 1812, we marched to Quebec, and about two months after we arrived in that city, we were again ordered to march to Upper Canada. This was a matter of joy to me because I anticipated the happiness of seeing my parents once more, together with the rest of my dear and loving friends.

But this march dealt destruction and death to many of our fellow soldiers. For we set out with a great number of batteaux laden very heavy with ordinance stores and we had with us two gun boats.

The River St Lawrence being very rapid we were obliged to march sometimes from morning till night in the river, and a great share of the time we were wet to the loins, (like as stated by the Prophet Ezekiel) drawing the heavy laden boats against the stream. We began this march in the month of November and arrived at Prescott in the first part of December, and from this the reader will understand that the water was very cold, as well as the weather.

We took our winter quarters at Prescott, and in the process of that winter we buried twenty-four of the front rank of the right flank company to which I belonged, all of whom died of sickness, and no doubt in

consequence of that march ,and the hardships connected therewith.

I too was brought very low and weak by a severe sickness, and although I was carried to an old log house which they called the Hospital where I had only some straw thrown down for me to lay on, and only my own blanket to cover me, notwithstanding all this it pleased God in his mercy and goodness to preserve my life and to restore me so that I was permitted to return to my quarters as a convalescent.

About this time my father heard of our arrival at Prescott ; and came about eighty miles distance from home to pay us a visit, this was a matter of great consolation to me, I was not fit for duty but remained a convalescent till in the month of January 1813 at which time my father came to visit us again and brought my mother along with him, and in consequence of my not being able to do any duty, I obtained leave by furlough to go home with them.

O ! what an amazing providence was here spread around me, for I do believe that the Lord here interfered in my behalf.

Had I have stayed there in that state of weakness, to which I was reduced, taking into account the nourishment and care that a soldier receives in such cases, it is not probable that I could have long existed in

mortal life, and had I have died then, I could not have expected anything but eternal banishment from the presence of God, but mercy prevailed in my behalf. Glory be to God most High.

I returned agreeable to the limit of my furlough, and joined my company again at Prescott about the first of February, and was restored to such health and strength that I immediately went to my duty as a soldier once more.

On the twenty-second day of the same month, we were ordered to cross the river St Lawrence on the ice and to attack the enemies fort at Ogdensburgh, by storm.

We undertook the expedition very early in the morning and a horrid scene was before me. I do not feel adequate to discribe in full the particulars connected therewith, but the battle joined hard upon us, they being, as was afterwards understood three to one.

Here were my fellows falling on my right and on my left, some dead and some wounded.

Just before we reached the shore on the enemies side of the river, I received a shot a little below my ancle joint, which brought me down on the ice.

We were ordered to charge a battery with eleven great guns mounted on it, from which they were dealing out destruction and death to us, and we were at the charge when I fell, and while our troops were

furiously engaged in charging them from the battery, five or six rifle men run out from behind a large stone building and took me prisoner and they took my rifle from me but left my accoutrements on me, and they put me into a large stone building which they used for a barracks where their wounded were, two Doctors were there and some women, mean time our troops had taken possession of, and manned their batteries, and in a short time there came a flag of truce from the British Commandent informing the U. S. Commandant he must give up the fort with all its contents without delay, or he would put every man to the point of the bayonet. He replied that he could not (this I heard) give up the fort without more fighting. The British truce having left, the U. S. Commandent ordered his troops to make their way to a given point, ten miles off and not one to wait for another, and wait there till further orders.

The enemy at this appeared to be in a state of great confusion some ran into the building where I was to get their knapsacks,and by this means left some beautiful rifles and I took possession of one of them.

No sooner than the intelligence reached the British Commandant, that there must be more fighting before the Yankees would surrender, he ordered the British forces to load, and fire from every Battery, and

every gun that was manageable, and direct their fire to that spot where we were and in less than ten minutes I was apparently in greater danger than ever before, for according to orders our troops leveled all the artillery in the Town, and from the Batteries on that spot where I was balls and shot, of all discription, from sixty four pounds down, chain shot,grape and canister, came pouring in upon us, sweeping the street and shattering the buildings to pieces, and this fearful scene lasted about fifteen minutes.

In the time of the firing I had taken my stand in the Barrack room door supporting myself with one hand against the door post, and the other hand seized around the muzzle of the rifle, with the brick on the threshold; and as soon as the firing ceased, the staff adjutant came down on the double quick march leading the division under his command, and seeing me in British uniform and having an instrument of war in my hand which belonged to the enemy, he supposed I had been fighting against the British, therefore he without any hesitation or inquiry, as soon as he got near enough seized me by the belts of my accoutrements where they crossed my breast, with his left hand and was that instant about to pierce my body with the sword he had in his right hand, but God in his providence delivered me by the only man in that division that knew me, who stood next to him caught his arm

that instant in which he held the sword and stopped its force before it penetrated my body, and yet he tried again and again, to thrust the sword through me and at different times struck my body but my friend steady to his purpose kept a firm grip of the Adjutant arm until he drew my assailant and me out near the middle of the street, at last my firiend cried out "my God will you kill the Colonel's Orderly." and immediately on hearing this he let me go. I was already very weak with the loss of blood.

Thus the Lord delivered me from death temporal and eternal, at this time, Glory be to God for his boundless mercy, at that time I saw the interference of Almighty God in my behalf, and while thinking of my wonderful diliverance I was laid on a cannon carriage on the top of several dead men and taken across the river again to our own side, and from thence to the Hospital.

Here I had thinking time, I pondered with awful and yet pleasing delight on the goodness and mercy of God in spreading a kind shield over me in the hour of the greatest danger, and I thought too of my base ingratitude to God, and my continued disobedience to His commands, and the more I thought, the more terrible my former sins appeared unto me and considering the many dangers that God had delivered me from, and especially the one I had last escaped, I was filled with

astonishment at the amazing mercy and goodness of God, in sparing such a wretch as I, when in justice he might have cut me off long before, and appointed my portion where hope could never come. Indeed it seemed as if God by the Holy Ghost conversed with me by night and day. When I was awake the terrors of the Law were pronounced against me.

Now I promised the Lord to change my course of life, to break off from sin by righteousness. I wrote a letter at this time to my parents informing them of my deliverence from so great danger, and also of my resolution to serve the Lord and while I wrote I wept much, and in my imagination I roamed back to the place where my tender heart had received its earliest instruction.

Twenty days after the engagement the ball that I had received was extracted from my flesh, it lay in very deep. Under this operation I suffered much, notwithstanding in a few days I was dismissed from the Hospital and returned to my company as a convalesant.

I still felt resolved that I would not run into wickedness again, that I would shun such company as would lead me astray. But alas! when I returned to my old companions again, they set upon me to amuse them with singing of songs, which I refused to do, but the enemy of my soul laid a snare for me, when they saw

that I was serious minded they plead with me only to sing one civil song, and they would ask no more adding that it would be no more than civil conversation, I complied with their request, and no sooner than I had finished the song than they turned their argument and told me that it was of no use to try to be serious there, and my conscience smote me for what I had done, to give them an ascendency over me, I lost my confidence before God and man, and I concluded it was of no use to try to be a Christian while I was a soldier, for the devil told me it was impossible to be a christian there.

At this time and under these circumstances it is impossible for me to describe the feelings of my heart, to give latitude to do evil as I had done, I dare not, without having something done, and what that something was I did not know.

However in this disordered state of mind; neither communion with God, nor fellowship with man, I came to the conclusion to promise God, that if He would spare my life until I was discharged, I would spend the rest of my days in his service and no sooner had I done this than the spirit of God left me to myself, and away I went again in sin and rebellion against that God that had given me deliverence in the most critical hour of danger.

Oh! the awful state of man by nature and alas! dreadful was my own state at that time; for had the almighty have cut the brittle thread of my life, and thundered me down to hail those infernal spirits that are now rattling their chains in blackest night, I must have owned the sentence just.

But how amazingly was the mercy, goodness and long suffering of the blessed God manifested toward me. O what is this that strikes my sense while I write these things. No wonder the redeemed sing a new song in Heaven, saying, "great and marvelous are thy works, Lord God Almighty; just and true are thy ways Thou King of Saints, who shall not fear thee O Lord and glorify thy name." Rev. xv. Chap. 3, 4, verse. My convictions having left me I think I ran more greedily into sin than I had ever done before.

CHAPTER III.

In the month of May 1813, we with the rest of His Majesty's Forces in Canada were ordered to take the field; and encamp against the enemy. We marched to Kingston and from thence to the seat of war where our grand army lay at the cross road, about two miles distance from Fort George, which Fort was then occupied by the enemy who had taken it from the British a few days previous to our arrival at that place.

We had suffered much on this long, and tedious march, from Prescott to Queenston Heights, a distance of more than 300 miles, we travelled on foot carrying our arms, accoutrements and ammunition, together with our great coat, blanket, and knapsack two canteens and one havresack, with our provisions and kett., the roads narrow and muddy, and part of the way no road, but through wilderness, and on that march we were three days in succession, without any provisions.

Our constitutions being over-taxed with fatigue some of our fellows fell sick, and I was among the number of them, and having being examined by the Doctor, it

was thought best to send us to the rear to a place called Burlington Bay at the head of lake Ontario, about forty three miles in rear of the grand army.

When we came to take up our quarters at this place we were astonished, for we were sent there as a place, of clemency and safety; and on the contrary found the floor of our hospital to consist only of the cold ground and its roof to be the canopy of heaven.

Weary and sick as we were there was no other alternative than to work, and make us huts of bushes in which situation I suffered much. The ague, and fever seemingly to the extent of its ravages, settled upon me.

After I had lain in the bush house with this disease for more than a month, and had became very weak, and without the aid of a physician or any attendance although I was a sinner against God yet he remembered me in mercy.

The officer that had the charge of us, himself being very ill at this time, hearing of my situation ordered that I should be taken to Ancaster to an Hospital, or if I could get a place in some farmer's house on the way I might with his consent be quartered there the latter of which I chose, and which Providence also gave me to enjoy.

About one mile from the camp a man and his wife living near the road, readily and with apparent affection, accepted me into their house, here I found such,

Hospitality and tender care as I had never found since I left my Father's house, and my sincere, and earnest Prayer is that God will reward them.

In about three weeks after I came to live with this hospitable family, the disease left me and having suitable nourishment, and proper care, I gained strength very fast.

I will just remark here that through all this scene of sickness, my mind seemed calloused to all spiritual things. I thought but little about the state that my soul would be in should I drop into eternity.

The comfort and care, afforded me in the kind family above spoken of did not be of long continuence ; my health was restored, and I was ordered to duty again. There was still greater affliction awaiting me, for when the weather began to grow cold, so as to cause the armies to make their retreat from the field to winter quarters, we had to experience a voyage in batteaux. on the open lake to Little York, now Toronto and from thence to Kingston, where we took up our winter quarters.

We arrived there about the middle of December in the year of our Lord 1813 now I was about thirty miles from my father's house, and I had a great desire to see my friends once more, and especially my parents accordingly I obtained a furlough limited to five days, this was on the last day of December, of

the last mentioned year, but the suffering that I was about to pass through was hid from my eyes.

When my pass was signed I was in good health, as far as I knew, but in ten minutes after I was taken so ill that I could scarcely stand on my feet.

But being anxious to go home I pursued my journey and in the distance of the first half mile I do believe that I fell down forty times, so rapid was my whole system disordered, there I got an oppertunity to be taken with a sleigh five miles on my way, and there I was taken into a house in an insensible state, and in that state remained until the second day of January, A. D. 1814, which was one day and two nights.

On the second day of January my reason returned for a short time in which time, I gave the men of the house to understand who I was and where I wished to go, and requested him to embrace the first opportunity to send me on about eight miles further towards home to a Mr. C's, which he accomplished that day.

Here at Mr. C's, I met with great sympathy, tenderness, care and hospitality. The next morning a sleigh was prepared with beds, pillows, blankets and sheets, in which I was tenderly laid, and brought home to my father's that day.

On the third day of January I was carried into my

father's house in a state of insensibility and as helpless as an infant, although my mother sisters and friends were attending me constantly, yet I had not any knowledge thereof, for several days.

In this situation, under the ravages of the typhus fever I lay twenty-two days, at which time the fever turned I began to recover, but was not able to leave my bed long at a time, until about the middle of March. While I lay sick as stated above, the Captain of the company to which I belonged had made repeated threats to send the soldiers after me. For this reason I was obliged to leave my father's house and my mother's care, when I was only able to stand the journey lying in a bed; this was a severe trial for a tender mother; and also for me it was cruel and severe, in the state of weakness I was in. When we arrived at Kingston I was carried into Block-house No. 3, my father and mother, having performed their duty toward me, they returned home; leaving me in one sense in the hands of the hardened, and merciless; yet, no doubt, not without recommending me to the protection of Almighty God.

My parents being gone, I was immediately sent to the general hospital, and I had but very little expectation of ever coming out from there, until the flame of mortal life should be extinct. But glory be to the living and true God, "for his mercy endureth forever," he strengthened me both in body and mind, his [illegible] to Quebec, and

and gave me a speedy deliverence from expected death, "the way of Transgressors is hard."

But although I had been afflicted at different times, almost unto death; I consider my deepest afflictions as mercies and blessings, compared to what I deserved.

Oh! what a deliverence was about to be granted me, while I write thereof I am astonished at the goodness and mercy of God, for not many days after I was carried to the hospital, there was a medical board ordered to examine the sick and lame, to ascertain how many, and who they were, that were not fit for the field the ensuing season; for the armies was ordered to march to the seat of war again.

When I was presented before the board for examination I was a horrid spectacle to behold, for when the fever left off raging through my system it fell into my right leg, and at this time it was swelled in a shocking manner, and the hair had fallen from my head, like the leaves from the trees in autumn, and to make more hair grow, my head had been shaved by the barber of the hospital, this was done three sabbaths in succession by special order of the general doctor. I was emaciated to a mere skeleton and without hesitation I was one of those that were passed as unfit for service the ensuing season.

When I was reviewed by the Commanding General, at my request, he ordered that I should receive a fur-

lough to go home to my parents, and just while I was talking with the General my mother and two sisters came to the Hospital.

I was immediately furnished with my furlough and returned once more to the parental roof, where I was nourished from the 10th day of May, A. D. 1814 to the 20th day of January, A. D. 1815, in which time I was restored to perfect health and strength, only the fever remained in my leg, which caused it to swell very much.

It was at this time, while I remained at [illegible] first became acquainted with the woman t[illegible] wards married. O! I regret indeed that [illegible] last spoken of was spent by me in great wickedness, such as Sabbath-breaking, profane swearing, and other accompaniments of a corrupt heart.

O! how great was the display of mercy in my behalf, in that I was delivered from the field of blood and carnage, where many of my fellow-soldiers suffered, bled and died.

About the 10th day of January, 1815, our Regiment, having returned from the Seat of War, took up winter quarters in Adolphustown, about twenty-five miles from my father's; about the 20th of the same month I again joined my Regiment at the place above mentioned. My leg remaining swelled, I had again to pass an examination, and was passed unfit for further service.

I was told one morning by the Colonel that it was his intention to send me away in a few days to Quebec, and

from thence to England, Chelsea Hospital, where I would receive a pension for life; this indeed was an inexpressible grief to me, it seemed to drink up all my spirits.

The thought of bidding a final adieu to my parents and other relatives pressed hard upon me, and what added to my grief, was because I had promised marriage to her who subsequently became my wife.

No sooner had I heard of their intention to send me away than I resorted to the canteen and took the Intoxicating draught to benumb the feeling of my troubled breast. But this was a wrong course to pursue, to get rid of trouble. "The Lord is a very present help in time of trouble." Had I have paid my vow to the most high, and then called upon him he would have delivered me, and given me beauty for ashes, the garment of praise for the spirit of heaviness. But I sought death in the error of my way.

No sooner did one draught of spirits die within me, than I drank another draught, and down on my bed and slept on in this state of intoxication day after day. As near as I can recollect this state of things commenced about the first of February, and continued until the 22nd day of March A. D. 1815 which was about 50 days.

Had the alcohol of that day, been mixed with as much poison as it is now, I have no doubt that I would

have had a drunkard's grave, and I do believe, that if I had continued swallowing down the burning liquid one month longer I must have fallen a victim to king alcohol, and been reaping the reward of my crimes, beyond the reach of hope and mercy.

Here let me exhort and warn all those who are given to tippling, dramdrinking, inebriation in any way to break off at once and without reserve. Touch not, taste not, handle not; O! escape from this death dealing and soul destroying habit, do not say I cannot do it, you can do it, I did it at once; rally the whole man and with one effort, one resolution, crush the animal appetite *and be free.*

On the 22nd day of March 1815, the news came to us that there were preliminaries of peace, and I being one of them that enlisted for during the war I was aroused from a state of intoxication, by one of the servants of our company, who told me I must go with him to the orderly room, and have my discharge filled up, and said he, next day after to-morrow we will be discharged. This news appeared to me like an idle tale, notwithstanding it was true. Accordingly I was discharged from the British service on the 24th day of March 1815, and here my being a soldier, and my drinking alcoholic liquors to excess ended together.

CHAPTER IV.

Now being at liberty from the army, I returned home and embraced my friends with great joy.

In a short time after I was discharged the Lord arrested me once more and brought to my recollection the promises I had made at Prescott, which were, if God would spare my life until I would be discharged from the army I would serve him the remainder of my life. This promise rolled on my mind with great weight and sometimes I was like king Agrippa "almost persuaded to be a christian," at other times the enemy of my soul would suggest that my young companions would hold me in derision and shun my company, and then I would be as a special bird in the forest.

But had I have known what it was to be justified by faith, the sanctifying of the holy ghost, all these suggestions of the devil I think would not have hindered me from that enjoyment.

Another consideration arose in my mind which was that in a short time I intended to be married to the person before-spoken of, and until that should take place I

could not think of becoming so singular, I therefore promised; yea, I made a solemn vow to the most High God that if he would spare my life, and suffer me to marry the woman on whom my affections were placed, then against every opposition I would devote the rest of my days to his service.

O! the unspeakable goodness of the blessed God as truly manifested in my case, for the Lord did spare my life, while in one sense I was wilfully sinning against him.

On the 24th day of July, 1815, I was married. But four days previous to the wedding I was going to visit my intended wife; as I was riding through a piece of woods it appeared to me as if I was overawed by some supernatural power or spirit, and the thought struck my mind that the condition in the last promise that I had made to God, on his part, in all probability would shortly be fulfilled. I paused for a moment, absorbed in thought; the long-suffering and mercy of God, as manifested in my life, appeared before me in a moment of time, I stopped my horse on that spot and took a retrospective view of my past life, and I discovered the goodness and mercy of God in sparing me while in disobedience to his commands. I saw plainly that he had spread a shield over me in times of imminent danger. Glory be to God, he had preserved my life in the field

of blood and carnage, and thereby saved me from eternal damnation. The instruction I had received in the days of my youth pressed upon my mind, the many times that God's spirit had striven with me, and also the many vows I had made to him, and had broken them all, except the last vow I had made, and it remained whether I would pay that vow or no. What was now to be done, was the all absorbing thought; I was indeed unwilling to break the sacred vow, for at that very moment I was deeply impressed in mind that if I should at this time reject the call of my long offended Lord and gracious benefactor, the door of mercy would be forever closed against me. Notwithstanding all these views which ought to have been sufficient to have driven out every objection to my giving myself to God, without reserve, yet one objection arose which made its way to my heart, viz; my intended wife at this time had no knowledge of the religion of our Lord Jesus Christ; as yet none of her family had ever made a profession of religion. The adversary threw this before me to prevent me from resolving on the spot that I would fulfil the vow I had made to God last of all. But glory be to God Most High, he gave strength while I yet remained on that spot to resist the tempter, and to make the full resolve once for all, and I resolved then and there that I would make known my determination to my in-

tended wife that very night, which accordingly I did and, bless the Lord, it met her approbation.

I had practised, and was then in the habit of profane swearing, even in the most trifling conversation, and the words that compose the 3rd Commandment,

> "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

cut their way to my heart, and I made the resolve if God would assist me, I would break off from that God provoking and soul destroying habit; and, blessed be the Lord, from that very hour I do not remember that ever one word of profane language was utterered by my voice.

The day arrived when the nuptials were to be solemnized, and accordingly were performed to the satisfaction of all parties concerned therein. O! what a wonder of mercy, what long-suffering, what loving-kindness and forbearance had been exercised and manifested in my behalf, and that too when by the demerit of my crimes I was calling for vengeance to fall upon me. Glory be to God, hitherto mercy hath prevailed in my behalf. Truly his well directed providence has been over me in the slippery paths of youth, and when I came to riper years he did not leave me, even in the field of blood and carnage he was my defence, and gave me deliverance from the sword of the enemy.

"Bless the Lord, O my soul, and all that is within me praise his holy name.,'

When I survey my life that's past,
And see how it has run to waste;
What hand is this my soul doth say,
That spared me till the present day.

In answer to this question,
Though not so easy of digestion;
I hear the God of mercy say,
Its me, that spared you till to-day.

Bless the lord O, my soul, and all that is within me, praise His Holy name.

CHAPTER V.

I now settled with my youthful companion on a small farm which my father gave me, and I found myself under circumstances very different from those of a few months before. I thought myself in very pleasing circumstances with respect to temporal matters, I breathed the air of freedom, in one sense, yet I experienced daily that I was not free from my sins. Conviction rolled heavily upon me; I viewed my condition as a sinner against God, and repented that ever I had sinned against him, and especially because I had rejected the Holy Spirit that had followed me, reproving of sin, of righteousness and of a judgement to come. And when I called to mind the many promises I had made that I would break off from my sins and serve the Lord, I was brought almost to believe that it was impossible for a God of justice to have mercy on such a wretch as I saw myself to be.

Thoughts of the above kind caused me many a grevious hour, I mourned, as it were like a dove, and chattered like a sparrow. I looked abroad into the

world as far as I understood it, among all the objects that struck my sight, I could not find any that could ease me from the intolerable burden that lay upon my heart. O! no, for I was still under condemnation, unconverted, unforgiven, and had but very little expectation of finding mercy, sometimes, I hardly dare get on my knees, before the Lord, to ask his forgiveness, for my multipiled transgressions arose like mountains between me and the Holy God.

Then I went about to keep the law, but the nearer I approached the holy mount, the more it poured its curses on my soul and by it was all my filthiness made manifest, I was brought to see clearly my inability to do anything that would merit salvation for me.

The latter part of the summer and the fore part of autum passed away in this manner, at times my conviction was not so severe as at other times, yet I can say in truth that from the time that I resolved (on the 20th of July as above stated) to forsake my sins, God preserved me from the least desire of returning to them again.

In the latter part of autumn, I went to work by the day, where I got great wages, but this could not give me comfort nor ease my troubled heart, O! no, for at different times I have left my home on Monday morning with the impression on my mind that I should not return again alive.

O! who can point or describe the stings of a guilty conscience, you that have felt it can say with me my tongue must fail to describe it, and my pen cannot give others an understanding thereof.

"A wounded spirit, who can bear." In the following winter, A. D. 1816 I went with a particular friend of mine, about fifteen miles from home and took a job to get out timber for a steam boat, where we worked the greatest part of the winter, and made great wages, but the man proved roguish and cheated us out of part of our pay.

Through the course of that winter my convictions, in some degree, wore away, but not so much so but that I feared to sin, and was determined never to practice it again.

In the same winter I had received a grant for one hundred acres of land, which lay in an excellent part of the country, about sixty-five miles from where I then lived, and this land was subject to settling duties, and accordingly I removed with my family in the month of May, A. D. 1816, to the land, and was well pleased with it. Now we had a prospect of doing well, in temporal things, for I drew a years provisions, and a full implement of husbandry; also, nails, glass, putty, hinges, locks &c., to build with, and it was not far distant to the King's store, where I received them. But, alas! all this could not give me comfort, so long as I was desti-

tute of the pardoning love of God. About this time my leg, into which the fever fell, of which I have spoken before, broke out and became a running sore, and my convictions becoming more intense, my pathway was shadowed over with gloom and darkness, and my heart filled with bitter grief. I wept and prayed frequently, by day and night, but I did not experience that faith which would bring the desired blessing.

On the contrary, my unbelief and almost despair was the cause of the blessing being delayed. How true it is "without faith it is impossible to please God." Here I will explain: there was a spiritual dearth in Canada at this time. Prior to the war, from the year A. D. 1791, missionaries were sent to Canada, from the New York Conference of the M. E. Church, who had labored with a good degree of success from year to year, down to A. D. 1812, in which year the war commenced. In the month of July of that year the war was proclaimed by the U. S. A. against Great Britain, and at this time all the preachers, in common with others in Canada, were required by the Canadian authorities to take the Oath of Allegiance. Accordingly many who were not of British extraction went back to their own country, leaving their flocks and fields of labor behind them.

Consequently, there was very little said, or done, of a religious character, from that time, to the year A. D.

1816 at which time the preachers from the aforesaid Conference, resumed their labours again in Canada.

Those who professed religion before the war, had drank in the war spirit and the spirit of the God of peace had in a great measure if not altogether, departed from them.

From the reasons found in my explanation above, the reader can readily discover, that I had not the benefit of the means of grace or of religious Council, save what I received from the written word of God, and the ever blessed spirit.

In the autumn of A. D. 1816, a man by the name of Nathaniel Reader, was sent to Hallowell Circuit, and came to preach at W. M's about five miles distant from where I lived. At that time I was sometimes hoping to find pardon, and sometimes driven nearly into entire despair. In the latter condition of mind I was when the news reached me, that there would be preaching at two o'clock that day at the place aforesaid. It was then about one o'clock, and no sooner did the news reach me than I hastened to the place, as a hungry man would hasten to his meal. I listened to the sermon with attention, but it only served as a mirror, in which I could see more clearly my condition, as an unpardoned sinner. The congregation being dismissed, the preacher announced a class meeting for all the serious minded. I had never been in a class meeting,

and I had heard much said against such meetings, and those who attended them, however, as soon as the announcement was made (though with trembling) I determined to stay with the preacher and people who remained for class, whatever the consequences might be.

There were but very few that remained for class, but who can describe my feelings, when the door was closed, and the exercises began, I sat trembling like a leaf in the wind, while two or three were speaking the state of their minds, and then the preacher came to me, and asked me the state of my mind, others had risen to their feet when they spoke, But I trembled to that degree that I did not attempt to stand up, I told as best I could that I was a repenting sinner, and had determined to sin against God no more and had wept, and prayed often, by day and night, for more than a year, my guilt lay upon me I had not obtained pardon, I added that I felt myself a sinner and was almost led to believe that I had sinned away the day of grace and consequently there was no mercy for me. He replied I will tell you why you have not obtained pardon, answer me one question. Did you ever get on your knees to pray, and believe that God would pardon you *then*, for the sake of Christ. I paused a moment, and I answered no. for I knew I never had done so. He replied this is no doubt the roason you are not pardoned.

You might have received the blessing of pardon the first time you cried to God in sincerity for mercy if you had exercised faith in Christ for the blessing then. He added, do not doubt the mercy of God, resolve now to pray and never cease until you receive the evidence that you are a child of God. Have faith in Christ, cast yourself wholly on his merits and you will be created anew in Christ Jesus, you will be made to rejoice in hope of the Glory of God.

His instruction found a lodgement in my heart, he seemed as if inspired by the Holy Ghost.

I resolved and acted according to the instruction given me and glory be to God, that night my soul was set at perfect liberty. I was enabled to cast my faith, believing that God would give me the pardon then, and according to my faith it was done.

While I was crying to God for deliverance from the burden of my guilt, the life giving word was spoken to my heart, my sorrow was turned into joy, yea, into exstacy of joy. I cried glory to God in the highest, I sprang to my feet, and bounded like a hart, the Son had made me free, and surely I was free indeed.

I did not sleep that night, for I spent the first part of the night in agonizing prayer, and the latter part in shouting and praising God with a loud voice and this was the happiest morning that had ever broken upon me.

Now I was shown that it was my duty to have family prayer which notwithstanding all my weakness, and ignorance, I commenced doing that very morning, Glory be to God, I had a clear evidence of my acceptance with him.

"Jesus all the day long,
Was my joy and my song;
O! that all, his salvation might see,
He hath loved me I cried;
He hath suffered and died,
To redeem such a rebel as me."

For many days I went on without sorrow, or temptation, "not a cloud did arise, to darken my skies, or hide for one hour my lord from my eyes.'

CHAPTER VI.

In those days of joy and happiness, it appeared to me that I would never have any more sorrow or trouble, but in this I was mistaken, for one day I had been from home on business, on my return my mind having been drawn away from spiritual things, and engrossed with things of the world, so when I came to myself as it were and found that moment I didnot feel such a flow of love and joy as I had done, immediately the enemy came and confronted me at once, and tried to make me believe that I never was converted, that all that I had taken for religion was a matter of imagination. But although "he came in like a flood the Lord raised up a standard against him," I was enabled by the help of the Lord to resist the devil and he fled from me, many portions of scripture were brought to my mind in quick succession, to comfort and strengthen my faith, and I became very happy. I knew that I had received Christ Jesus the Lord by faith, and now I began to see that I must walk by faith if I would walk in him, I must fight it if I would reign, I must watch

and pray, lest I should enter into temptation, and blessed be God I returned home happy in him, being assured that I was accepted of Him.

From the time of my conversion I had a strong, and increasing desire for the salvation of sinners, and it was not long until I was pressed with thoughts and feelings that I must preach the gospel, and these impressions led me into very great trials and conflicts of mind. I strove and prayed to get rid of such thoughts, as I could not see any fitness in me for so important a work, and I reasoned thus, God is all wise, and he knows I have no ability for the work of preaching the gospel, these feelings therefore cannot come from so good a being, he would not mock me, and I tried to believe it was a temptation of the devil, and with this I tried to content myself, but all in vain I could not shake the idea from my mind. The more I strove to stifle these convictions, the more heavily they bore upon me, by night and by day.

One night I dreamed I was in a boat, with others passing down a river, and when we came to the landing place there was a beautiful grove on the shore and in the grove a great concourse of people young and old, male and female, and as I stepped on the shore, a beautiful looking man met me and gave me a bible, and with an impressive voice told me I must preach to that

assembly, I replied, I am not a preacher, sir, and cannot preach. He said *you must preach*. He then left me, and I saw him no more.

When he was gone, I felt that his command must be obeyed and here in my sleep I preached my first sermon, so far as till my wife awoke me; after I was awake it seemed like a reality, but it was a dream notwithstanding there was some reality in it for I was very happy from a sense of the love of God being shed abroad in my heart.

Although I had not told any body that I had such exercises of mind it was not long until I was called upon to officiate at a funeral, and at this time I had a severe struggle with the enemy, for although I felt that it was my duty to say something to the people to lead them to Christ yet I did not attempt to do it, the enemy helped me to raise my old objection, viz: my unfitness for so great a work, however I was so pressed in spirit that I must do something, therefore to quiet my conscience, to still the storm that was raging in my bosom, I tried to pray with the people, and read the funeral service at the grave. However I felt the lashes of a guilty conscience afterwards, for my deriliction of duty.

A little more than two years passed away before I gave up my objections to my preaching, although I

had many plain evidences that I was divinely called to a work in the ministry.

In the year A. D. 1819 I removed with my family to the Township of Camden East, within the bounds of the Quinte Circuit, and at this time the Rev. Isaac Puffer, that man of precious memory, was appointed to travel that circuit and preached in my house, and the work of the Lord broke out among the people, convictions were multiplied and a goodly number were hopefully converted and joined in class, and I was selected for leader, I declined and objected, but in vain. I was appointed, and I bless God that I was so appointed, for I was shown the great responsibility attached to that office, and it caused me to perform my duty, such as secret and family prayer, in a more strict and devout manner than probably I would have done otherwise, I saw myself as a public man for others to imitate, therefore I saw it necessary to walk close with God, and the more I watched over my thoughts, words, tempers and actions, the greater power I had to resist temptation, and in the same degree, my soul was filled with love and joy.

Under these circumstances I felt the worth of souls for whom Christ died, and I began to warn sinners to flee the wrath to come, and preach Christ crucified for sinners. I had not gone far in this way, till many

flocked to hear what the babbler would say, and the Lord lay to a helping hand, and sinners were being saved from their sins, and backsliders were being reclaimed. But the devil became enraged and caused persecution to burst upon me like a tornado. This brought me to a full stand, and the devil that raised the storm now suggested to my mind and brought me to the conclusion that these persecutions were directed of God, to show me that I was transcending the bounds of my duty.

Now I doubted my call again so that I stopped all exertions in this direction, but felt determined to do my duty as a christian and a leader, while I filled that office and I thought that was all that God required of me.

CHAPTER VII.

Now it appears to me that the Lord determined to bring me to my duty in the ministry, and to show me how great things I should suffer for His name.

Accordingly one morning I sat down a small kettle of hot water by the door, inside of the house, and before I had gone five steps from it, my dear little Mary who was 2 years and 5 months old, fell with her little bottom into the kettle, and it caused her death in less than twenty-four hours. The moment I heard her shriek I knew that it was for my disobedience, and it seemed to me as if God spoke to me from heaven, and said I will afflict you unto death unless you preach the Gospel.

This was a double affliction, I was bereaved of my dear little daughter, and it seemed to me that by my disobedience I had as it were compelled the good Lord to take her from me.

I now betook myself to my duty in preaching the gospel again, although there was a grevious obstacle in the way the Lord removed it out of the way, and forever Glory be to his Holy name.

From this time forth A. D. 1820 I went on making my own meetings, preaching, classmeeting and watch nights, no man forbidding me, although I was not licensed by man. Glory be to the most High, I saw many turned from darkness to light, and from the power of Satan unto God. Not a few of them have gone to their reward in heaven.

In A. D. 1823, the Rev. Philander Smith, (now Bishop Smith) travelled the Bay of Quinte Circuit which then embraced Kingston. Solomon Waldron and Joel Ems were fellow labourers with him, this was a year of great revival of religion on that Circuit, and indeed throughout all the work in Canada, and this year I was Licensed to improve my gifts in the church by the aforesaid Rev. P. Smith, who was the Preacher in charge of said Circuit.

At this time I was teaching a common school in Ernestown, and here I take liberty to state I taught school for more than ten years, principally in Camden East, and Ernestown. While in this capacity I was at different times solicited by the Preachers to allow myself to be offered for travelling, but I refused.

In A. D. 1824, our troubles began in the church; there was an uneasiness got up by certain parties, to some extent among both preachers and members, to be set apart from under the jurisdiction of the general

conference of the M. E. Church in the United States of America; at this time I believe there was but a minority of the Methodists in Canada who were in favour of this measure. David Breckenridge senr. a local elder and Henry Ryan an elder of the travelling connection, (self-sent) appeared before the general conference in Baltimore, for the purpose of getting the above stated measure carried into effect, but in this they failed at that time. But at the next general Conference A. D. 1828, we were allowed amicably to be separated or set apart an independent Methodist Episcopal Church in Canada, in friendly relation with the Methodist Episcopal Church, in the United States of America. In the same year, and not long after the separation aforesaid, the Rev. Henry Ryan withdrew from the Church, in consequence of a difficulty and bickerings existing between him and the Ryersons, and drew away followers after him, dividing the Church to some extent, and formed a new society of Methodists in Canada by the name of Canadian Wesleyan, these of course gave the Methodist Episcopal Church in Canada some trouble and hardship. But she soon overcome that shock, for the Lord poured out the Holy Ghost upon her in such copious effusion, that revivals spread in every nook and corner, in all her borders sinners were converted to God, in all directions and almost in every meeting

the overwhelming power of God was displayed among the people, praise to God, and shouts of triumph were heard all along her martialed ranks from flank to centre. Truly there was a very great ingathering of souls into the Methodist Episcopal Church in Canada, in these days.

Thus the great head of the Church owned the labors of his ministers and people, for they were co-workera together. O! these were golden days for the M. E. Church in Canada.

Thus the Church prospered till the annual conference A. D. 1832, at which time an offer was made by the Wesleyan Conference in England, to the Conference of the M. E. Church in Canada to form a union, as they called it, between the two bodies of Methodists and to secure the so called union the W. M. Conference offered the M. E. Conference £1000, a year, this golden bait concealed the hook, the M. E. Conference or a majority of them were caught, and without consulting the mem bers of the church in Canada the union was consumma ted in the fall of A. D. 1833 by which the M. E. Conference abolished Episcopacy, reduced three orders of ministers into one, viz: doing away with Bishops and Deacons, giving up (at least in part) their independence as a church, doing away with the discipline of 1829, by which the M. E. Church was to be governed in her independant state, and framing and adopting one very

different in many respects from the discipline of the M. E. Church in Canada, so that by it, privileges in the new church (or the so called union church) were not what they were in the old or M. E. Church in Canada.

This caused great dissatisfaction to many of the preachers, and members of the church in Canada.

Now trouble and sorrow came on, for I with others both of the ministers, and members of the M. E. Church could not conscientiously submit to such high handed measures or leave the old land-marks, which our Fathers had planted so agreeably to the scriptures and handed down to us in our excellent form of discipline.

CHAPTER VIII.

The form of discipline spoken of in the foregoing Chapter, was the constitution by which the M. E. Church had been governed for half a century, and God had shown his divine approbation from the establishment of the church in America and also the church in her independent state in Canada, as has been shown in the foregoing chapter.

Under this form of Government God had clothed her ministers with salvation, in their different orders and offices, pouring the Holy Ghost upon them, so that they accomplished the same work that Paul the Apostle was appointed of God to perform, viz; to open the eyes of the spiritually blind, to turn them from darkness to light and from the power of Satan unto God. Thus spreading scriptural Holiness over these lands.

With these facts before us and having good reason to believe that the £1000 offered to the Canada Conference was the grand object and moving cause of the (so called) union being acceded to by the Conference of the M. E. Church in Canada.

For the reasons assigned above many of the M. E. Church in Canada, both preachers and people, refused to be led away from the Church of their choice, of

which many of them had been members for many years. They did not wish to be coerced or forced into an other churches and receive an unordained man (from four thousand miles distance) to preside over the Church in her new relation.

Uuder these circumstances that part of the M. E. Church in Canada that were not given to change, kept on our way in the "old path" as best we could, adhering to the M. E. discipline of 1829 as much so as the emergency of the case would admit, meeting together for prayer, and class meetings and the preachers who were determined to remain in the M. E. Church "took up the ark of the covenant and went before the people" calling solemn assemblies, preaching the word of life, extending their labours East and West, North and South to the different localities around them. Discouraging as things might have appeared otherwise, the great head of the Church owned and blessed their feeble labours, pouring out the Holy Ghost upon both preachers and people in all their assemblies.

The Church at this time was not in a proper state of organization and persecution was poured out after us like a flood, and many opprobrious epithets were used to make us appear vile and mean in the sight of the people.

Notwithstanding all that was said and done to crush us and to destroy the M. E. Church in Canada, the Lord helped, encouraged, and strengthened our hearts.

CHAPTER IX.

It had been usual for the Conference of the M. E Church to meet in June, accordingly in the month of June A. D. 1834, the Ministers and Preachers (or the majority of them) that continued in the M. E. Church, assembled at Yonge Street at Cummer's Chapel and held a conference for transaction of business for the M. E. Church in Canada.

At this Conference I was received into the travelling connection, and I did believe then and do still, that God held me in reserve for that very purpose.

There were not any printed minutes issued of that Conference.

This year I travelled the old Waterloo Circuit, which embraced the following Townships, viz: Kingston, East and West Loboro', Portland, Ernestown, Camden East, Fredericksburgh and Adolphustown. Throughout this extensive Circuit I travelled every four weeks and filled more than thirty appointments each time I passed around the Circuit.

From the time that I was appointed to this field until the tenth day of January, A. D. 1835 I labored on

with great encouragement, though persecuted in a very great degree, both by Preachers and members of the Unionists that had left us. They cast out my name as evil, stigmatized my character, by many opprobrious epithets. It appeared fortunate to me that I was appointed to travel first, where I was best known; for instance, one of the Wesleyan preachers told the class that I was a liar, and he was told immediately that he need not come to them any more for they knew me better than they did him, and they would send for me, which they did the next day, and in that place 16 offered themselves to the M. E. Church and were received.

Notwithstanding all the persecution, and slander that was heaped upon me, the Lord was pleased to own and bless my feeble labours and efforts to build up the old waste places of our Zion and by the tenth day of January aforesaid, we had more than two hundred members properly organized into classes on that Circuit. Up till this time, from the consummation of the (so called) union there was no other but myself (by the name of a M. E. Minister) travelling, in all that region of Country, from Toronto to Montreal except that the Rev, Joseph Gatchell visited us twice, but the Lord was with us; there were several preachers of the M. E. Church travelling west of Toronto.

By this time the Macedonian cry was extended to our preachers and ministers from almost every part of the country, and desiring to extend my labours as far as possible for the glory of God, and the good of the Church, with the consent of the P. E. and brethren on the Waterloo Circuit, I engaged a Local Preacher to take my place on that Circuit, and I repaired to Belleville, where I arrived safe on the 15th day of January A. D. 1835, visited Bro. John Reynolds, who afterwards became the first Bishop of the M. E. Church in Canada, was hospitably entertained by him and his excellent lady.

On January 16th I left R's, travelled and visited through eight Townships, viz: Tyendinaga, Thurlow, Huntingdon, Madoc, Marmora, Rawden, Murray and Sidney, preached to thirty two Congregations, organized classes, which numbered in all about two hundred and fifty members. But the storm of persecution was raging all the time, and everything was being said and done, that men and devils saw fit to invent, to hinder our progress as a church. But surely the Lord of Hosts was with us, and poured out the spirit upon all our assemblies, sinners were awakened and converted, Glory be to God.

Having the Belleville Circuit properly formed, and a plan of it drawn up, I wrote to the Local preacher

whom I left on the Waterloo Circuit, to come to me to Belleville, and having introduced him to some of the leading brethren there, it was thought best by all parties concerned that he should remain and labour on that Circuit, and that I should return to the Waterloo Circuit, and to my family. Accordingly I returned home in safety, found my family well and the brethren on the Circuit in good spirits. Glory be to God most High; here I continued to labour until our next annual Conference.

CHAPTER X.

The annual Conference of the M. E. Church in Canada was held at Trafalgar, June 1885. We then numbered 21 Stationed or Travelling Preachers, 20 Local Preachers and 1243 members in Society. At this Conference I was ordained Deacon, and appointed to a Mission below Kingston.

By this annual Conference there was a call made for a General Conference, which accordingly assembled. That General Conference was composed of regularly ordained Elders, having been so ordained by the proper authorities of the Methodist Episcopal Church in the U. S. A. these Elders were not all travelling at the time the (so salled) union was consummated but they had all travelled more than four years.

They were five in number and being assembled, they elected one of their number to the office of a Bishop, viz: John Reynolds, and the remaining four subsequently ordained and set him apart to that office. I returned from this Conference and according to appointment I removed with my family to the Township of Augusta about sixty five miles below Kingston, and this Conference year (amidst the fire and flame of persecution that raged) by the help of God, the great head of the Church, I was enabled to form a Circuit, embracing the following Townships, viz: Leeds, Landsdown, Escot and Yonge, Elizabethtown, Augusta, Wolford and Elmsly, North and South Croby and Bastard.

Some time in the winter of this Conference year the Rev. Benson Smith (who had been travelling for the Wesleyans, after said union) came back to the M. E. Church, and travelled with me on that charge, the remaining part of that Conference year, and rendered the church very efficient service.

This year the Lord sustained, comforted and prospered me in the work that was assigned me, and here I will state that not long after brother Smith began to travel with me, an unusual revival of religion took place in Maliorytown, we had a quarterly meeting in that Village, and on Saturday the Rev. Joseph Gatchel

preached, on Sabbath the Rev James Powley preached and on Sabbath evening it was my turn, Gatchel, Powley and I ascended the pulpit in the presence of a very crowded congregation, I asked Brother Powley to open the meeting by singing and prayer, we sang and bowed in prayer, and in five minutes the people were crying unto God for mercy with loud voiees in every direction and when we (in the pulpit) arose from our knees the people paid no attention to us, there was not any preaching by us that night, we went down and the time was spent in prayar until midnight, and there were at the close of that evening's meeting thirty that bore testimony that God for Christ's sake had pardoned their sins, and seven more lay on the floor overwhelmed. Benson Smith came next day into the place and by my request carried on the meeting for one fortnight, and the result was that at the close of that meeting there was at least seventy accessions to the church in that place.

At the next annual Conference I returned to the Elizabethtown Circuit with 209 members.

CHAPTER XII.

The Annual Conference of the M. E. Church was held at Belleville, June 21st A. D. 1836, at this Conference seven Preachers were admitted on trial, viz: Benson Smith, W. E. Norman, L. D. Salsbury, Michael Davy, Jesse Owen, Francis Bird, and Joseph H. Leonard.

At this Conference we numbered 30 Travelling Preachers, 26 Local Preachers, total including the membership 2390. At this Conference I was appointed to the Elizabethtown Circuit, and one to be supplied, and in the fall of the year Henry H. Johnston was engaged by the P. E. and sent to me, and he travelled and laboured with me to the end of that Conference year.

Immediately after Bro. Johnson arrival at the Circuit, we formed the appointments so that each of us could preach at each appointment once in four weeks, and were soon regularly and assiduously in our work. There were thirty-two appointments on the Circuit, and we had about three hundred and twenty miles to ride in making our revolution round it, on this arrangement we each had four leisure days in four weeks,

and then my colleague and I could be together four days every time we went around the Circuit. The first four days (which we called leisure) we spent in a meeting at a small village called Farmersville, and the Lord laid to his hand, the Holy Ghost accompanied the word, and was poured out upon the people, and many were brought from darkness to light, and from the power of Satan unto God, thirty of whom joined the M. E. Church at the close of the meeting. This was the first four days meeting I had ever held or attended. There was a thrilling circumstance took place at the closing of that meeting, which I will here relate.

After we had made the last prayer, and risen from our knees, a young Lady who had been converted in that meeting (whose father was a preacher among the Orthodox Quakers and her mother was an Elder of that order) arose on her feet and cried out with a loud voice, I want to join with these dear people, as much so, as any that have joined, but I thought I would tell the preacher aside, to take my name, and then I would not expose myself before the congregation. But God would not accept such a lame sacrifice; and now I am willing to offer myself to the Church, if they will receive me. I answered we will receive you according to our form of discipline, you are so received.

At this shouts of praise, Hallelujah, and Glory to

God reverberated through the congregation in a wonderful manner.

This was the fifth one of that family that had been hopefully converted at that meeting and had joined the M. E. Church. When the shouts ceased, the father of the young lady being present, he arose bathed in tears and said, Friend Lewis I do not begrudge thee my children, all I want of thee is for thee to nurse my children, and if ever I get any of thine I will nurse them.

Thus the meeting broke up in Holy triumph' Glory be to the Lord most High he spread a halo of Glory over that meeting from the beginning to the end.

Blessed be the name of the Lord forever, he was pleased to bless our feeble efforts which we put forth for His Glory, and not a few, but many, were added to the Church this year.

Before I close up the occurrences of this year with respect to the dealings of God with me, I will here record two or three particulars, which I call an interference of God, by a special Providence. Which was as follows:—

1st. At a certain time when I was going on a tour from home, and to leave a supply of provisions for my family while I was absent from home, I purchased eight shillings worth of butter of our merchant, and, not having the cash to pay, I gave

him a promise that when I had preached in such a number of places as I then named to him I would come by his shop again, and at that time I would pay him for the butter.

Although it was usual for me to get a little cash in passing through those appointments yet this time when I had passed them all but two, I had not received a cent, and my mind became troubled about my promise,. I had not mentioned the circumstance to anybody, and after preaching at the last appointment but one, there came a man from the rear of the congregation to shake hands with me, and in doing so he pressed a dollar into my hand, this was but five shillings of the eight which I owed, and therefore I did not think it an interposition of the providence of God, but the next day after preaching at the last appointment, before the money was to be paid, a woman standing just out side the door reached out her hand to shake hands with me, and in doing so she pressed a three shilling piece into my hand, and when adding the five shillings, and three shillings together it was just the amount I had promised for the butter, not a farthing more or less, if I had then seen an angel descending from heaven and he had came even to me, and gave me the money saying that God had sent him to do so, I could not have more firmly believed that it was a Godsend than I did then, or than I do now.

2nd. At another time I promised a certain amount of money for supplies for my family which I was to pay on my return through a tour. This time I did not receive a farthing from any one, male or female, and I returned home in trouble about my promise, however I thought I would borrow the money, and thereby not fail to fulfil my promise, but just as I was about to go to borrow it, one of the children who was looking in my portmanteau for apples, found in it just the amount of money that I had borrowed, and it was not till a number of months had passed away when I was given to understand where the money came from.

3rd. At another time when leaving home to go on (as we called it) the back route of the Circuit which lay along the Rideau Canal, I told my wife that I would engage the Steward to bring supplies for my family, but there being a little delay on the part of the Steward, and on a certain night my family having eaten up all the provisions they had (except a few potatoes) retired to rest with deep thoughts and strange foreboding with respect to what they would eat on the morrow. My wife told one of the largest of the children who seemed to be in trouble lest they should come to starvation, that the Lord would provide.

That very night (when deep sleep falleth upon man) two men and their wives (living about a mile apart)

were so troubled about my family that they could not sleep, although they lived about sixteen miles from my family and knew nothing of their circumstances as aforesaid to use their own words "they were so deeply pressed with the idea that my family was in want that they could not sleep," so Bro. P. and his wife arose from their bed at about a midnight hour, and felt an impression made on their minds that they should go to Bro. C's. and inform him and his wife of their trouble and the supposed cause thereof, which they did the same night.

When they arrived at Bro. C's, they found him and his wife sitting by the fire troubled in like manner with themselves, arriving from the same cause.

The result was they believed their feelings were based on realities, and that he that feeds the ravens had made known this thing to them so plainly that there need not be any doubt. Therefore they put up a good supply of provisions of the different kinds necessary and Bro. P, took his team and wagon and was at the Parsonage at an early hour, and found it even as it had been made known unto them.

Glory be to God he is the inheritance of his people, forever. Blessed be the name of the Lord if we walk in the path of duty we shall find it the path of safety, our bread shall be given us, our water shall be sure we shall see the king in his beauty, and the land that is very far off.

CHAPTER XII.

The next Annual Conference was held at Yonge Street 28th June A. D. 1837, at this Conference I returned 347 members from the Elizabethtown Circuit. The past was a year of great prosperity throughout all our work. The preachers came to the Conference in good spirits, giving Glory to God.

Seven preachers were received on trial by this Conference, viz: Wm Bird, Christopher Thompson, David Perry, Barnabas Brown, Andrew B. Shorts, John Sills and Henry H. Johnson.

At this time and place the Revds. James Richardson and Philander Smith, (who are now the Bishops of the M. E. Church in Canada) were restored to membership in this Conference. These Revds. were elders in the M. E Church years before the Church received her independent state in 1828 and continued in that relation to the Church until the (so called) union was consummated, were opposed to the change, but were in the minority and when the deed was done, with others, they thought it best to submit. But it did

not take them long to discover that the new arrangement which they had entered into, did not work any better if as well as they expected. Therefore while some of the preachers who were dissatisfied with the union (soscalled) went to other Churches and some elsewhere, these two above named elders took their letters from the Wesleyan Canada Conference, and returned to the M. E. Church in Canada, and cast in their lot again however few and dispised her number, or feeble in her operations

Total number in society this year 3522, increase this year 1132.

At this Conference I was appointed to the Hallowell Circuit, and John Sills was appointed to travel with me. I had one hundred miles to remove my family to get to my new field of labor and the greatest part of the journey we had to go by water, but a kind providence was over us and we arrived safely on the Circuit.

This being done Brother J. Sills met me in good spirits, and we proeeeded to our work. Bro. S. was what we sometimes call a revivalist and had a tact for, and a delight in protracted meetings, and we had not gone half way around the Circuit when he went into a protracted meeting, and the Lord blessed his labors, sinners were brought to the knowledge of the truth by

scores, and added to the church. I think I am safe in saying that at least one half of that Conference year was spent by him in revival meetings, and very many souls were added to the church. While he was thus engaged I was trying to keep up the appointments, and blessed be the Lord I did not labor in vain. But we were not without trials and persecution on every hand. It will be remembered that this was the first year of the Rebellion in Canada, and the Wesleyan Ministers and some of the members of that church, branded me and my colleague with disloyalty to the British Government, although both my colleague and I were sons of U. E. Loyalist's, both born in Canada, and, therefore, British born subjects. I had been a soldier in the British army, and had fought and bled in defence of His Brittanic Majesty's person, Crown and dignity, also an out Pensioner of Chelsea Hospital (during my natural life) on the British Government. The report was preposterous, and yet it gained some ground among those that were under the influence of the Wesleyan Ministers.

About the time the report was going the rounds, the Commanding Officer at Kingston, issued a proclamation for all pensioners within the bounds of his Command, (which included several districts) to appear at the office, at the foot of Cataroque bridge, and enrol

their names. I was out from home in my ministerial work, when the order came to Picton, and did not know that any such order was issued until I returned home on Friday, late in the night. I then received information from my wife that such an order was issued, and that several men (members of the Wesleyan Church,) had been there, threatening that if I did not go down to Kingston immediately, they would take me down a prisoner. Although a woman of great fortitude, my wife became discomforted, and advised me to go to Kingston the next day. But to this I did not consent for I had an appointment for a Quarterly Meeting about fourteen miles off, west of the place where we lived, and I thought it my duty to attend that meeting first and trust in God for the result. Accordingly I left before day the next morning for the meeting, the people were assembled at the time appointed, and the Lord of hosts was among them, and we had a time of refreshing coming down from the presence of the Lord, praised be His name forever, and let all the people praise Him.

The aforesaid meeting was held on the 25th, and 26th, of December, and on the 26th, I returned home from the meeting late at night, and was prepared by day breaking on the 27th, to go to Kingston to enter my name on the roll with my fellow Pensioners.—

However, a little before I was ready to start, some of the men above mentioned, were on the spot ready to take me to Kingston at the Queen's expense. I told them that they need not be to that trouble, I was now ready to go without their aid, and that I intended to do all that was required by the order of the Commanding Officer. One of them replied: "You are not going there at all or you would not go dressed as you are, neither would you take your horse, and cutter, and other equipage which you have, unless you took some person along to bring them back, for you will have to join the company of Pensioners on Point Henry, and do garrison duty during this rebellion, you need not think you will get back here again till the war is over, we do not believe you are going to Kingston, for you will not have any place for your horse and other things." While this conversation was going on I was harnessing my horse. To what they had said I replied: "All this is my business," and I jumped into my cutter and drove double quick down on the ice, and took a straight course down the Bay of Quinte for Kingston.

I had not any expectation of being overtaken by them, although I thought it very possible that in the heat of their spirits they might follow me, but my mare was fleet, and well fed, the ice was good and had no

snow upon it, the road was good and the day was bright and clear; best of all I was happy because Jesus had kindly and plainly said, Lo! I am ever with you, to the end of the world.

I arrived at Kingston about half past 11 o'clock A. M. put up my poney at a hotel ordered her to be fed, and watered at a proper time. I then went to the office aforesaid and enrolled my name, this being done I said to the man that kept the office, I suppose I have done all that is required of me, he replied no, wait a moment and I will give you a pass to go over the bridge toll free, I waited took the pass when written, and then I said, please tell me where the Commandant quarters, he replied never mind that, go over on the Point, and report yourself to Capt. Fitzgerald who has the command of the Pensioners, and then get liberty of him to see the commandant, I replied I am now at liberty to see him, if you will please tell me where he quarters. He then sternly and authoritatively bade me to cross the bridge I then stepped towards him and said, now Sir, this is a small favor I ask, just to be informed where the commandant quarters, he reqlied (angrily) he quarters in the Artillery Barracks. I then thanked him, and away I went to the commandant's office found him there, I then introduced myself as a Pensioner, he stepped towards me and said have

you enrolled your name? I have. Did you get a pass to go over the bridge toll free? I did. Well, well, you have nothing to do but go over and join the Pensioners under the command of Capt. Fitzgerald. What did you want of me? he added. Taking my ordination parchments from my pocket, I said Sir, I wish you to read those papers, he turned away apparently in anger and contempt and said to one of the officers present: Read those papers, read those papers, if it will do him any good. The officer took the parchments from my hand, and looked them over, and then exclaimed: My God! this man is a minister of the gospel, regularly ordained. The Commandant replied hastily: What, what, read those papers. The officer read them aloud, the Commandant then turned pleasantly to me and said: What did you expect by the reading of these papers? I replied: Sir, I have always been taught that all Her Majesty's subjects, under like circumstances, were subject to like penalties, and like privilages, and I thought sir, you would tell me if that is correct or not, he then replied promptly: Certainly that is correct. I replied: then I claim to be exempt from military duty, for Ministers in this country are not called upon to do military duty, unless in case of general alarms. He then replied: That being the case you shall be free, and I was then and there recognized, by the military authorities, as a regularly ordained Minister of the Gospel;

and received a certificate confirming the same, also clearing me from all military duty. This Commanding Officer was Colonel Cubit, he was a member of the Roman Catholic Church.

My business being completed I was about to leave, when the Colonel said to me: Sir, I would like to introduce you to Bishop MacDonnell, before you leave, if you have no objections. To this courteous offer I replied, I have no objections sir, accordingly I was so introduced, in a courteous, friendly and gentlemanly manner, and the Colonel and Bishop expressed it as a world's wonder that a Minister of the Gospel was found among the Pensioners. The Bishop then told me he was not ignorant of the difficulty and split among the Methodists in Canada, he also said they who remain steadfast in the M. E. Church were right, and advised me to trust in God, be steadfast and courageous in my work, to my astonishment he said many words of encouragement to me.

It was now about 2 o'clock P. M., when I took my leave of the Col. and Bishop. I then got my poney and started for home, and arrived safely there before I slept. My speedy return gave my enemies suspicion that I was not acting honestly, nor would they believe I had acted truly until I showed them my certificate of recognition as a Minister of the Gospel, and clearance from military duty. Then they ceased to threaten me

but they tried to injure me otherwise. Not long afterwards I had an appointment to preach in the evening at Dr D. D's. After service was ended and the congregation dismissed, it being a private house, I was to remain there all night. A Mr G. remained for some conversation, he was a member of the Church of England, whatever his motives were I never knew, but he soon introduced the subject of my having been abused and how I had escaped, I told him I had been recognized by the military authorities as aforesaid, and had obtained a certificate to that effect, he expressed a wish to see it, Dr. D. D., at my request brought my valise from which I took my certificate together with my discharge from the British Army, also my Pensionary instructions, and laid them on the table for Mr. G's., examination. Some person or persons must have been watching around the house, who went to a Magistrate who lived hard by, and stated to him by way of complaint against me, alleging that I was holding Rebel meetings, and gave testimony that I had held one the previous evening at D. D's., that they had seen me there with a black bag, from which I took a number of papers and spread them on a table. On this complaint the informants received authority to apprehend m and bring me before the magistrate forthwith. I kn not anything of the above proceedings, but I wa the next morning before my enemies came to see

where I had lodged; and they knew not in what direction I had gone. Meantime Mr. G., hearing of these enimical proceedings went without delay to the magistrate, who had heard the complaint, and gave the facts in the case. Mr. G., being a man of veracity, my persuers were recalled and the proceedings quashed. Glory be to God for my deliverence from cruel and bloody men.

On the 23rd day of April, of this Conference year, and of the year A. D. 1838, it pleased God to take from us our beloved daughter Sarah Ann, in the 16th year of her age. Sarah was hopefully converted to God in the 12th year of her age, and I think lived very consistent with her profession (for one of her age) till the day of her death. She was taken ill on Wednesday morning, the 20th of April, and by vomiting ruptured a blood vessel on the brain, and it produced distraction and death in less than four days. I have no doubt of her disembodied spirit escaping to the Paradise of God, and yet, although she was taken from the evil to come, up to that time of my life I had never had a bereavement so severe, but knowing that the Most High could not do wrong, I tried to bow in submission and say: "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

CHAPTER XIII.

Our next annual Conference was held at Trafalgar, June 20th, 1838, 5 were admitted on trial by this Conference, viz:—George D. Greenleaf, Richard Beal, Edmond S. Furman, Thos. Webster and Ira Bently.—Four were admitted into full connection, viz:—Wm. E. Norman, Joseph H. Leonard, D. Saulsbury and Michael Davy. We numbered 36 Preachers at this Conference. Bro. James Powley died this year, Feb. 25th, 1838. Total in society this year, including the preachers, 4413. At this Conference I was appointed to the Hallowell circuit, and one to be supplied, however, I travelled the greater part of this year alone. This year also, the Lord was pleased to spread a kind shield over us, he gave us peace and prosperity in all our borders, refreshing seasons in all our assemblies for worship, and graciously preserved the life of every member of my family. Glory be to his holy name.

Here I will relate a thrilling circumstance that took place this year in Demorestville, within the bounds of the Hallowell circuit, the facts in the case are as follows:

There was a young woman, the initials of whose name was C. G., with whom I had often conversed about her soul's salvation, and frequently pressed the necessity of her giving her heart to God, time and again bathed in tears, she acknowledged that it was her duty to serve God, and would say: "But I cannot till I am settled in life." As days and months passed away, I became more anxious that she should be converted to God, and I warned her from time to time to be aware of the uncertainty of human life, and entreated her not to grieve the spirit of God, neither procrastinate the day of her repentance. Oh, how I have seen her weep and tremble under these admonitions; the Holy Spirit truly performed his office work of awakening upon her heart. The last time I ever conversed with her she said: "I know Mr. Lewis, that you are troubled about me, and I have often told you that when I was settled in life I would set out and serve God; and to relieve your mind I tell you that if you have not got the publishment you will get it, and in four weeks from this day you will marry me, and then I will set out and serve God." This relation she gave me with a faltering voice, bathed in tears, and with trembling limbs. I replied: "Oh, do not set the Lord a time, 'Now is the accepted time, behold now is the day of Salvation,' begin to-day." She replied: "It is only four

weeks, and I can't do any better." I replied: "O, child, there is many a slip between the cup and the lip." At this she wept aloud and said: "I can do no better," and we parted.

Four weeks passed away and I returned to preach at Demorestville, and the first man I met in the street said: "Mr. Lewis, do you know that C. G., (giving her name) is dead." I replied: "No sir." He replied: "she is a corpse." Reader can you have any accurate conception what my feelings were, when, instead of solemnizing matrimony for C. G., I preached her funeral sermon. She died mysteriously, her brother and his wife left on Saturday, and did net return till Sabbath, and she being alone, was found next morning in her clothes, boots and stockings, lying on the bed pale in death. A Coroner's Jury was called, and finding a part of her neck black and blue, their verdict was that she died in a fit.

However, four years afterward the mystery of her death came to light, a man condemned to be hanged for the murder of a woman, confessed on the scaffold, that he on the night before mentioned, choked C. G., (giving her name) to death, he did not mean to do it, but knew she was dead before he left her, he also said the woman for whom he was to be hanged, was the fifth woman that he had choked to death for his own gratification.

CHAPTER XIV.

The next Annual Conference of the M. E. Church was held at Wessel's Chapel in the Township of Sophiasburgh, commencing September 4th 1839.

At this Conference nine Preachers were admitted on trial, viz :—James Mitchel, Emerson Bristol, Barnabas Markle, Appleton Jones, Robert Lyman, J. N. D. West, Gideon Shepherd, Henry Jane and Samuel D. Shorts. Four were admitted into full Connection, viz:—John Sills, Henry H. Johnson, Wm. Bird, and Barnabas Brown. We now numbered 45 travelling preachers, and a membership of 4591. Increase this year 414.

This was 100 years after the formation of the first Society of Methodists under the care of the late Rev. John Wesley. This year we numbered 51 Local preachers among whom was 14 Deacons, and 4 Elders. By this Conference I was appointed to travel on the Brighton Circuit with Henry H. Johnson.

At this time I had 8 Children that looked up to me for support and the 5 oldest being sons, my wife and I thought best to remove her and the children to a farm consisting of 155 acres of Land laying in the Township of Marysburgh and bounded on the Northern shore of Lake Ontario. This farm being our own, I removed

my family there and having settled them I went immediately to the work to which I had been appointed.

The nearest appointment on the Circuit to where my Family lived was about 50 miles. I found Brother Johnson in good spirits, and we entered upon our work cheerfully. We had a large field to cultivate being about 40 miles in length, and nearly twenty in breadth. Soon we began to see the fruit of our labour, and soon the work began to increase upon our hands, the Lord accompanied His word by the energy of his Spirit.

I had not gone but twice around the Circuit when an opening for a protracted meeting appeared at a place called Vanwinkle Hill in the Township of Cramhe.

That which gave rise to this protracted meeting was as follows:—

A Cousin of mine who was a preacher, and who held Arian Principles, had a large society called Christians, on and about that hill; when my appointment for preaching was there, the Preacher and his followers were present.

The subject which I entertained that night led me to speak in favor of the divinity and humanity of our Lord Jesus Christ, and the next morning I went on in my Circuit work, but (comparatively speaking) I had stirred up a nest of hornets, or yellow jackets to their utmost rage.

When I returned to the Hill again, I was informed

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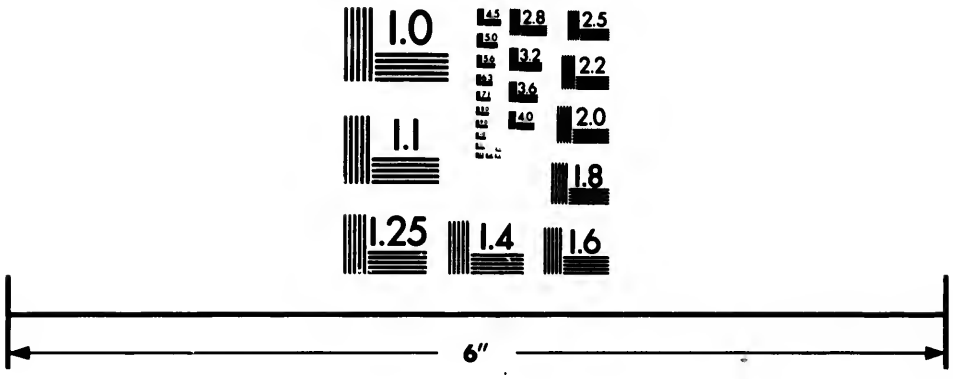

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that to still the clamour of his people, my Cousin the Arian preacher had held a series of meetings in that place, leveling all his artillery, (pop guns) at those heart cheering, and soul saving doctrines of the gospel which so firmly and fully establish that God was manifest in the flesh.

The time for meeting came, I had a full congregation and my cousin present. I having an opportunity of preaching there the next evening, at the close of the service I told the people that I had been informed of the course that my cousin had taken in my absence and I announced to the congregation that the next evening by the help of God I would try to prove to their satisfaction both the Divine and human nature of our Lord and Savour Jesus Christ in the school house where we then were.

The next evening the multitude came together, and after singing and prayer I gave the preliminaries of the meeting (viz:—that I intended to speak just as long as I pleased, if it was till the breaking of the day, and that any person wishing to retire before the meeting was dismissed was at liberty to do so provided they went out quietly.) I then proceeded to vindicate that great and glorious truth that Christ is very God and very man. But O! I felt that great responsibility rested upon me, and that my help must come from God, and I believed then, and do now, that the master of assemblies did help me. I stood three hours on my

feet and talked with great freedom, there was very geed order in the congregation, and I do not think that any one left till the meeting was dismissed.

The result was that at the request of the people I protracted the meeting twelve nights in succession and there were many souls converted to God, broke up that fraternity of Arians, most of whom joined the M. E. Church, and my Cousin had to go elsewhere for a congregation.

It was Saturday about twelve o'clock at night when the meeting broke up, and my appointment for Sabbath morning being in the village of Brighton, about 15 miles distant from the Hill. By the persuasion of a good Bro. I travelled on horseback about 10 miles towards my morning appointment through a great snow storm, and by this act of imprudence, I took an extreme cold and in a few days I became so debilitated that I was not fit to continue in the work, and it was with difficulty that I reached home. This was about the middle of February and from that time until the last of April I underwent great affliction and debility, but through it all the Lord comforted and sustained me.

However as the weather grew warmer, I gradually improved in health and strength, but at our next Annual Conference I did not feel able to do the work of an itinerant, I therefore requested the Conference to leave me without an appointment, which was granted.

CHAPTER XV.

The annual Conference of the M. E. Church in Canada, was held at Cummers' Chapel, Yonge Street, Sept. 2nd, 1840.

By this Conference nine preachers were received on trial, viz: Wm. T. Carkright, Titus G. Simmons, Miner Sumer, Wm. McKeebey, Elijah Harris, Joseph Daily, Alex. Wright, Andrew Burzee and Luman Hulbert. Four were admitted into full connection, viz: Christopher Thompson, Edwin S. Furman, Richard Beal and Thos. Webster.

Total in society at this Conference 5325, increase this year 734. I returned from Con nce this year under an impression that my work as an itinerant was brought to a close. But not long after the Conference I began to recover my health and strength, and I began to feel my mind strongly exercised, that God required me to do something more by way of calling sinners to repentance, but the enemy of souls urged an excuse, I had no field to labor in, and it would be time enough to be ready by the next Conference.—While these thoughts were revolving through my

mind, I received a warm invitation to hold a protracted meeting at a place called Black Creek. I laid all excuses aside, and in the name of the Lord I paid attention to the "Macedonian cry" assuredly gathering, that the Lord would pour out His spirit, and sinners would be converted to God. Accordingly I told the man that came for me when the meeting would commence, he circulated the appointment. I commenced accordingly, the people ran together, and the Lord was present among them, and displayed his convicting and converting power, so that during the three weeks that the meeting lasted many were brought from darkness to light, and from the power of Satan unto God.

Here I will relate a circumstance that took place during that meeting:

There was an English gentleman living in the place, who was recently out from home with his wife and mother-in-law, who had been Baptised and confirmed in the Church of England. In the process of this meeting the Lord awakened this gentleman and his wife, and showed them that neither rites, ceremonies, nor ordinances, however good they are in their place, could change the rebellious and depraved heart of man. Although they had heretofore believed themselves to be the children of God, they were brought to see and feel that they were the children of the wick-

ed one, and on this account the great depth of their heart was broken up, they came to the anxious seat showing contrition and making confession of their past sins, and looking for pardon through our Lord Jesus Christ, nor did they cry and seek in vain, the life-giving word was spoken to their hearts, the Holy Ghost fell upon them, they had a clear evidence that their sins were pardoned, and that the love of God was shed abroad in their hearts, they were happy beyond description, and like David they were ready to tell what God had done for them, they united with many others in like happy circumstances in speaking forth the High Praise of God. Now a concern was raised in the minds of this newly converted pair for the salvation of the mother of the lady, a woman of about 80 years of age and I was invited to visit her, which I did the next day. She was the remains of a noble looking English lady. After my introduction to her I made my address as easy as I could and asked if she enjoyed religion, she replied, I am a member of the Church of England. I said mother we might belong to the best Church in the world and yet not be Christians. She replied, apparently in anger do you think I am not a Christian? I was born in the church, baptised in the church and confirmed in the church, and was taught to say my prayers from a little child, and have always done so

more or less every day, and I do not go to my bed without first going on my knees. I paused a moment and said: Will you please answer me a few questions? To this she muttered something angrily that I did not understand. Her daughter then said: Mother, do not be angry with the Minister, he does not wish to harm you, he wishes to do you good. How true it is that "Soft words turn away wrath," she seemed to cool off in a moment. I then said tenderly: Mother do you remember at any period of your life that you felt that you were a sinner in the sight of God and were led to sorrow on this account, and resolved by the help of God to break off from your sins, and as a sinner did cry for mercy through our Lord Jesus Christ, and when pleading thus with God at any time, did feel that God for Christ's sake did pardon your sins, removing your sorrow and giving you joy? No, said she, I never did, I do not remember any such thing. I then said: Oh! Mother, you are yet an unpardoned sinner, you are yet in the gall of bitterness. She sat in silence, I then quoted some passages of Scripture to convince her of the facts in the case, I then said: Let us pray, we did so, it was a solemn time, God was with us of a truth, Glory be to His holy name.

Before I left I asked her to come to meeting, she came the same evening with her son-in-law and daugh-

ter, and before the meeting closed that evening the old lady sought (and I have no doubt in my mind) obtained the pardon of her sins, and was made happy in the love of God Most High, let all the people praise Him. "Truly this was a brand plucked out of the fire."

The excessive labor that I performed in that meeting, threw me back into a convalescent state. Notwithstanding, being determined to do what I could for the cause of Christ, I sold my farm, cut loose from the world, and determined that the sheep cots should not keep me from the battle, lest the curse of Meroz should come upon me.

I now removed my family from the County of Prince Edward to the United Counties of Lennox and Addington, where I engaged to teach a school, with the understanding that when I recovered my health, if I wished to engage in the work of the Ministry I would be at liberty to do so, and receive pay for the time I had taught, and in this employment I continued from about the first of May until the middle of December A. D. 1841, at which time my health was recovered. Blessed be the name of God.

CHAPTER XVI.

The annual Conference of the M. E. Church in Canada, was held at Trafalgar, commencing the 1st of September, 1841. Six preachers were admitted on trial by this Conference, viz: Philip Waldron, James Degeer, Wentworth D. Huston, Abram Roy, Benjamin Lawrence and George Taylor.

Nine were admitted into full connection, viz: Emerson Bristol, Appleton Jones, Barney Markle, Gideon Shepard, James Mitchell, Robert Lyman, J. N. D. West, Henry Lane and Robert Earl. Total number in society this year 6049.

This year I was left without an appointment at my own request, not feeling myself yet able to do the work of an itinerant. But not long after the Conference I was restored to health and strength, and the Lord opened the way for me to go into the work of the ministry again. I was called by the P. E. the Rev. John Bailey, to go on a mission to the County of Leeds, to which call I immediately responded. I removed my family to the mission, and had to locate them in a neighborhood where there were but two praying per-

sons, a man and his wife, *i. e.* as far as was publicly known. The neighborhood was thickly settled with a nest of Universalists, they had a leader who had a good education joined to a powerful intellect, he was well versed in the Scriptures, at least so far as a defence of the doctrines of Universalism is concerned, and boasted of himself as being able to put down all arguments that could be brought against that doctrine. This neighborhood was given to drunkeness and dissipation in a far greater degree than any other that I was acquainted with.

Having my family settled, I proceeded to visit from house to house among these debased people, not to persuade them to be christians, but to become temperate for the benefit of themselves and their families. I read in each family the Montreal *Temperance Pledge*, setting, forth the dreadful consequences of the drinking usage, getting as many as I could of both male and female to promise that they would attend a temperance meeting at the parsonage on a given night, and would sign the pledge. Having visited every family, or nearly so, two or three miles round, I thought the prospect quite flattering, but on the morning preceding the evening on which my temperance meeting was to take place, the prospect appeared dark, I assure you. The meeting was to be in the house where my family lived

and the man who I spoke of as the leader among these people, lived just opposite to our house on the other side of the street. On my return home on Monday morning, after filling my Sabbath appointments, coming in sight of this leader's house I saw a doleful sight, most of the people that I had expected would attend the temperance meeting that night, had assembled on the previous Saturday night at the aforesaid leader's shanty, and had been paying their devotions to King Alcohol from Saturday night until Monday about 11 o'clock, A. M. and at this time they presented an awful spectacle indeed, they were quarelling, roaring and fighting like tigers, however, when they saw me ride up they soon cleared the track, and I believe went to their respective places of abode

I had not at this time any expectation of a meeting that night, but the time for the meeting arrived, and to my astonishment the most of the people in the neighborhood were present and appeared to be sober, except James, as I hereafter shall call him, he was a brother's son of him I call the leader. This James felt the effects of grog just enough to make him bold and saucy.—When I was making some remarks on Paul's reasoning with Felix, James spoke out with an oath saying that I knew no more about Paul than he did, and through the process of the meeting he called his brother-in-law a d——d. fool for signing the pledge. Thirty-

three signed the pledge and the meeting closed, I sat down, the Bible lay upon the table, James stepped up to it with an air of self-confidence and commenced ridiculing the Bible, saying: "They (meaning the ministers) can tune it up and play any tune upon them they like," and talked so presumptiously that I arose and requested him to desist from such conversation. He replied: "O, you want to turn me out of doors." I said: "No, I wish to use you well, if you will be civil you may stop with us all night, and we will use you as well as we can, but I cannot have such statements made before my children." He was in a great rage and the congregation went away and James with them, on their way to his brother-in-law's he abused his wife for signing the pledge.

James and his wife came from about 40 miles distance the Saturday previous, he was a very healthy looking man about 25 years of age. James and his wife took tea at his brother-in-law's at a late hour of the night, and on going to bed at about one o'clock A. M. James said: "I never was so cold in my life." At first his wife did not give much attention, but he continued to repeat the expression till she became alarmed, and called for help. Doctors Potter and McDonald, of Gananoque, were speedily on hand, my wife and I were called, and came to the alarming scene speedily.

But all in vain, both the physicians said it was death that seized him when the first chill came upon him. All the neighborhood was in a state of alarm, they ran together to the place of the dying, the fear of God or the fear of death and hell got hold upon them as they came to witness the awful condition of the dying man, the man and wife who professed religion before, of whom I have spoken above, and my wife, these three were with that praying assemblage, and engaged in their behalf. I was with the dying man from the time that I came, which was about 2 o'clock, A. M. until he breathed his last, which was about 3 o'clock, P. M.—Such an awful ghastly death I never witnessed before nor since, and I have prayed, and do still, that I never may see the like again. At a certain stage of the dying scene (one of the Doctors having left) the other still remaining in the room with me and the dying man they fell upon their knees before God crying to Him for mercy with loud voices, truly the cry was great, indeed, as the reader will easily imagine, when I say that the multitude became great, so much so that the rooms of a large house were filled with people, (except the one where the dying man was,) and there were many that could not get into the house who were out in front of the door, and all the people outside of the door and in every part of the house, were sending forth strong crying and tears to God for mercy, except

the Doctor he said: "Sir, I cannot stay here, I have been in with the sick and dying in Scotland, Ireland and this country, and I have never seen the like of this, I cannot stay here," he repeated. I replied: "Well Doctor, then you must leave but I shall not leave the man to die alone," and the Doctor left immediately.

The time for the funeral to take place arrived, the multitude came together, as the reader may imagine. I tried to preach to the living as best I could, I said nothing about the deceased before me, neither good or bad. Service being ended I sat down, and the moment I sat down, the man that was uncle to the deceased, and whom I have called the leader, arose and said: (with great warmth,) "Almighty God sent this man (putting his hand on my shoulder) here for our salvation, and the *Devil* sent Jim here to prevent it, and God Almighty has streached out His hand and jerked him out of the way." These words had a powerful effect on the congregation. There was no need of my holding a protracted meeting to get the people to repent and be converted, for the Lord had accomplished it all by this awful Providence. Glory be to His holy name forever. Many, while this scene was transpiring, sought and obtained the pardon of their sins, and bore public testimony by their lives and conversation, that they were brought from the power of Satan unto God.

In a few days after the funeral we had a meeting, and I received a goodly number of these blood bought and I trust blood washed souls into the Church, according to our form of discipline, and the man that I have called the leader of the Universalists and drunkards, now became an efficient class leader in the M. E. Church in Canada.

Truly the Lord was with us to the end of this Conference year and blessed be his name forever —AMEN.

CHAPTER XVII.

The Annual Conference of the M. E. Church in Canada, was held at Cumer's Chapel Yonge Street. commencing September 6th 1842. At this Conference 10 Preachers were admitted on trial, viz :—James Nixon, Lewis P. Smith, William Cope, George Harris, Jacob Patterson, George Jones, John Gibson, James Bailey, James Gardner and Daniel B. Furguson. Seven were admitted into full connection, viz : Wm. McKeeby, Elijah Harris, Alexander Wright Luman Hulbert and Andrew Burze. We numbered 60 Traveling Preachers this year. Total number in Society this year, including the Preachers 7555, increase this year 1506.

This year I was appointed to the Long Island

Circuit. This Circuit embraced what is properly called Wolf Island and How Island. While travelling this year I was in perils both by ice and water, where to all human probability I must perish. That branch of the River St. Lawrence which divided the two Islands was four miles wide, and I had to cross this branch twice every fortnight on given days, which was once for every week in the year.

Here I will relate a thrilling circumstance, it is as follows. One Sabbath morning I started on foot on the ice, with one of my neighbors to go to my morning appointment about two miles distance down the River. There had fallen a little snow the night before, which covered from sight a crack in the ice; which was about two feet and a half wide, and the crack had a thin scum of ice frozen over it before the snow fell my neighbor stepped safely across the crack; I stepped into it, and fell to my arm-pits in the river; the current being very strong it drew me in a moment under the ice and I only hung by my hands and arms which saved me from being carried down under the ice by the rolling current, but I clung to the solid ice by my arms and hands, but the strength of the flowing stream stretched me out from head to foot under the ice except my hands, arms and face, and from this alarming condition I had not power to extricate myself, and I was barely able to keep my face from sinking beneath the

flood. In this condition I lay until the sleeves of my overcoat and mittens froze to the ice.

All this time I was trying to persuade my neighbor to help me out but he was frightened, and the heartless creature told me plainly, that I might better drown than for him to drown. Then I told him I must perish, if he did not help me immedietely, that, in a few minutes it would be impossible for me to keep my head from sinking. He then stepped forward and helped me out of the water.

I thanked God for my deliverence and wet and cold as I was, I went forward to my appointment, andwithout changing my clothes, preached with great liberty, and with demonstration of the Spirit. Went across the Island and preached to another congregation, and went home to my family before I slept. Glory be to God, a revival of religion commenced that day, that continued on gloriously during the remaining part of that winter, and many souls were hopefully converted to God, praised be his great and Holy name.

CHAPTER XVIII.

The Annual Conference of the M. E. Church in Canada was held at White's Chapel Sidney, commencing Sept. 6th 1843. Twelve preachers by this Conference were admitted on trial, viz: Chester Fraser, Samuel Morrison, E. L. Coyle, John Pickering, John Wilson, Elijah Sutton, Thomas Robson, Scyler Steward, John Hill, John Anders, Wm. Brown and Wm. Woodard. Four were admitted into full connection. Total number in Society 8880. Increase this year 1825.

Up till this year we had but one Annual Conference but this year the General Conference divided our work into two Conferences viz: the Niagara and Bay of Quinte Conferences.

By this Annual Conference I was appointed to the Leeds Circuit embracing the front half of the following Townships, viz: Leeds, Landsdown, Escott and Yonge. On this Circuit we had great revivals this year, a goodly number was added to the church but it was a year in which both my wife and I were greatly afflicted. We removed from the Island to the Circuit by water

conveyance and I settled in the Town of Gananoque. Not long after we were settled on the Circuit my wife received a paralytic stroke by which she was motionless and insensible for the space of twenty-four hours. The following winter I was suddenly taken with a disease which brought me so low that my life was dispaired of. But my work was not yet done, blessed be the name of the Lord he raised me up again to health and strength

The following summer I had a call from the people of a neighborhood that was surrounded by the Gananoque waters and five miles distance through the woods from any road or path. That I might find my way to them the people had blazed trees and looped bushes and fell trees across swamps, or flows so I had to leave my horse and go on foot, but the greatest difficulty was having to cross one of the largest branches of the streams of the aforesaid waters, in a very queer water craft made of three boards twelve feet long, and two short pieces, one of the long boards for the bottom the other two for the sides and the 2 short pieces composed the gunnel and stern.

On my return from one of my appointments. when I came to the aforesaid waters (Brother John A. Rogers being with me) we stepped into the little craft shoved off from the shore and when we were about half way across the stream we saw that the strong

current was drawing us very fast towards a dam that was stretched across the stream just below us, where the headlong water were rolling over, and plunging down in front of the dam.

It is easy for the reader to imagine that we exercised ourselves to the utmost, to prevent as we thought our immediate dissolution, but all in vain, over we went and to our utter astonishment when we got a little way from the plunge, our boat was right side up and we were still on board safe and sound. The current being very strong we were carried some distance down the stream before we could get to shore. So we went on our way to where I had left my horse praising God for our deliverence from so great a danger.

O! reader, in view of the kind shield that the Lord of Hosts has spread over me in times of danger; I am ready to exclaim with David and call upon my soul and all that is within me, to praise the name of the Lord.—Hallellujah, Amen.

CHAPTER XIX.

The first sitting of the Bay of Quinte Annual Conference was held at Farmersville, commencing Wednesday September 4th 1844. At this Conference seven, preachers were admitted on trial, viz: Simon Terwillegar Peter F. Laroy, Sheldon Young, Ezra Orser, Daniel Brown, Wm. Williams and George D. Greenleef. One was admitted into full connection, viz: James Gardner. We numbered forty Preachers this year in the Bay of Quinte Conference. Total number in Society in this conference, 4087.

By this Conference I was appointed to travel the Elizabethtown Circuit with W. E. Norman and J. F. Wilson. This Circuit was composed of the following Townships, viz: Elizabethtown, Yonge, Escott, Bastard North and South Crosby and Bedford. Some time in the month of March of that year, W. E. Norman was sent to Brockville by the P. E. and John F. Wilson was sent to Mallorytown by the same authority.

Now I was left alone, to travel through, and have the charge of the whole work that was assigned to three, by the conference. But although I was alone

yet I was not alone, for truly God was with me to, own and bless both me, and my feeble labours, so that sinners were hopefully converted to God, Backsliders were reclaimed and the Church built up. I tried to labour on at God's command and offer all my works to him. The Lord gave me favour too in the sight of the people, and in the sight of my Brethren so much so, that at the last Quarterly Conference (numbering about forty) got up, and unanimously signed a petition addressed to the Bishop and stationing committee to have me returned to the Circuit another year, but the petition was not granted, as will be seen in the next chapter.

The Lord graciously preserved the health, and lives of all my family this year, and the people provided for us the necessaries of this life in abundance so that if the question had, have been asked "when I sent you without purse or scrip, lacketh thou anything" the answer would have been "nothing" glory be to God in the highest, let all the people praise Him, for he is good and his mercy endureth forever, and his faithfulness to all generations.

O! let us pay our vows to him at all times and love him with all our heart.

CHAPTER XX.

The second Annual Session of the Bay of Quinte Conference, was held at Northport, commencing Sept 10th, 1848. By this Conference four Preacher's were received on trial, viz: Benjamin W. Blanchard, Stallham W. LaDu, Hiram Williams and David Wilson.—Three were admitted into full connection, viz: John F. Wilson, John Andrews and Wm. Browne. Total number in society 3634

By this Conferance I was appointed to the Tyendinaga Circuit. This was a great disappointment to me, in consequence of the petition for my return to the Elizabethtown Circuit. I had not made any preparation for a removal, but it was my duty to submit, although I had to remove my family at least 125 miles, and 100 miles of the aforesaid distance by water. Of course I was some time delayed in getting ready to go such a distance with my wife and six children, so we had to take our journey in that season when sailing is dangerous and the weather disagreeable. However, we went by land to Brockville expecting to meet the boat, and get on board by daylight, but the boat did

not come up until about midnight, so we had to rout up in dead of night, and get on shipboard as best we could.

The boat being very heavy laden, we had very poor accommodation I assure you, however we worried through the night with our children as best we could, and moored at Kingston the next morning. Here we were delayed until the next day towards night, at which time we shipped for Belleville, the night came on, and a dreadful storm of wind and rain came with it, the storm raged to an astonishing and terrifying state and thick darkness covered us, and during that night we were in great peril, especially while passing through what is called the Upper Gap where two seas meet, there the boat was tossed and lifted up by the winds and waves and suddenly let down with a crash. At one time the boat being lifted up to such a height upon the waves and let down so suddenly, that in the great crash every creature on deck, except two, both man and beast, I think, fell to the deck.

The storm continued to rage to a shocking degree, and there was little hope of our surviving until morning, but blessed be the Lord Most High, He saved Peter when his faith failed, and He sustained and preserved us amidst the raging elements, and we moored at Belleville the next day about 11 o'clock, A. M.

Here on this journey we had some experience of

what David describes in the 107 Psalm: "They that go down to the sea in ships to do business in great waters; these see the works of the Lord and His wonders in the deep, for He commandeth and riseth the stormy winds, which lifteth up the waves thereof, they mount up to the heaven, they go down again to the depths, their soul is melted because of trouble, they reel to and fro, and stagger like a drunken man, and are at their wit's end, then they cry unto the Lord in their trouble, and He bringeth them out of all their distresses. He maketh the storm a calm, so that the waves thereof are still, then are they glad because they be quiet, so He bringeth them to their desired haven. O, that men would praise the Lord for His goodness and for His wonderful works to the children of men." Here I will return to my narrative:

We were met at the wharf by the Steward, our furniture and family were put on board the wagons and taken out into the country to the Parsonage that day which was ten miles distant from Belleville. This was on the 30th day of November, and now I here state, that, notwithstanding the hardship, difficulty and danger that we endured in our removal to the circuit, it is my settled conviction that my appointment to that charge was of God, for He gave me prosperity and peace during that Conference year and a great revival on

that circuit; one circumstance of revivals I will here relate:

I had been preaching in a neighbourhood for several months where a large congregation assembled, we had no class in this place, and but two persons that made a profession of religion in all the neighborhood. The Conference was drawing near and I became pressed in spirit, in a very unusual manner, for their salvation, so much so that I could not take my rest in sleep as aforetime, and I resolved to offer them my service in a protracted meeting, and accordingly when I came to that place on my next appointment there (although it was the beginning of harvest) I told the congregation what my feelings had been, and still were, concerning them, in a Protracted meeting.

The moment that I had finished making the above proposal, the man of whom I have spoken above who made a profession of religion, arose and said, "Sir, it is no time now for a protracted meeting, do you not know that the people are at work in the harvest and cannot attend meeting at night." He sat down and I arose and said to the congregation. "That brother does not feel for you as I do, he would have me put off the meeting three weeks, and some of you might be dead and damned before that time, and now I offer you my service in the name of God, and I will begin to-

morrow night." Now as many of you as wish me to do so, and will attend the meeting, stand up. At this announcement and request every one of the congregation arose on their feet, except my opponent and his wife, my opponent then said I was beside myself, and I need not expect any help from him, for he would not attend the meeting.

But trusting in the living God, I commenced the meeting the next evening, and the Lord poured out his spirit upon the people, and in a fortnight there were more than sixty souls hopefully converted to God and were joined to the M. E. Church

Praise the Lord O! my soul, and let all that is within me praise his name, for it is holy.

The meeting above described was held in what was then called the Yagar school house. The man who opposed me before commencement of that meeting came to me on the Sabbath of the meeting, and before a vast concourse of people confessed that he had done wrong in opposing me.

CHAPTER XXI.

The third Annual Session of the Bay of Quinte Conference was held in Belleville, commencing September 9th 1845. At this Conference 4 were received on trial viz: John A Rogers, Draton A. Mill, and John W. Sills, Three were admitted into full connection, viz: John Pickering, John Hill and Sheldon Young. Total number in Society within the bounds of the Bay of Quinte Conference 3885.

By this Conference I was appointed to the Rideau Circuit; having received my appointment, the next morning I sent one of my sons in charge of my household furniture to go by water to Brockville, and I took my family by an overland way, one hundred and twenty miles and had a pleasant journey to where I settled my family, and was courteously received by the brethren and people of that place.

I had travelled this Circuit some years prior to this time and I found myself among my old and tried friends. I was welcomed at every appointment, and the Lord gave me success in my ministerial labours. Souls for my hire, not a few but a goodly number were

added to the Church, and I trust of such as should be saved. This year also the Steward furnished my family with an abundant support, to God be all the glory.

Here I will relate a thrilling incident which was brought to a terminus this year. The circumstance was as follows:—Soon after my arrival on the Circuit, I was visited by a brother who was an exhorter, and while in conversation with him he told me that two of the members of that class were guilty of carnal intimacy with each other, and like women spoken of in the scriptures "was taken in the very act' and not only once, but at different times, and seen by different persons. He also stated firmly that it could be proved, and the circumstance was not a secret, that it was known all through the neighborhood, and was a common topic of conversation. I said, brother sit down and write a charge against them and I will deal with them as the discipline directs. He prepared the charge no doubt fully confident that with all ease he could sustain it. The day was appointed for the trial, the parties were notified on the day appointed, the most of the people of the whole neighborhood came together, I told them as that which had called them together had publicity among them, they were welcome to sit down quietly and hear, and see for themselves how it was disposed of.

The jury was empanelled and all the evidences on the part of the prosecution was brought forward and heard with close examination, and to the utter astonishment of all present, the man who preferred the charge could not sustain the least item thereof, no, there was not the least particle of evidence brought forward that could tarnish in the least degree the character of either of the parties charged. This caused great rejoicing in the Church, and among the people as far as it was known.

I have written the above incident with a view to apprise the reader of the heiniousness of circulating slanderous reports against any one, and that it is a righteous thing to hold every person innocent until they are proved guilty. There are many circumstances of a similar nature that I could relate wherein evil-minded persons assiduously have engaged to put and keep in circulation, slanderous reports about their neighbors, having no more truth for their foundation than the circumstance related above, and here let me warn slanderous, evil-minded persons against this crying sin of the present age.

The past year was one in which we suffered a peculiarly painful bereavement, I refer to the death of our beloved Bishop Alley, we thought he was just the man we required to superintend and lead on our

little branch of the Sacramental Host, but the Lord sees as man does not see, and His ways are not like man's ways. Though our loss was deeply felt, yet we sorrowed not as those that have no hope. His affliction was protracted, his pains acute, yet in passing through the valley and shadow of death he feared no evil, his soul being made strong and full of light by the presence of the God of Jacob, and now we believe he shines forth in the kingdom of heaven, and shall forever and ever.

CHAPTER XXII

The fourth annual session of the Bay of Quinte Conference of the M. E. Church in Canada, was held at Mallorytown, commencing Sept. 18th, 1847. By this Conference four were admitted on trial, viz :—Nathan H. Howard, Daniel Smith, Charles Manson and John G. Bull. Eight were admitted into full connection, viz :—Stallman W. LaDu, Benjamin W. Blanchard, Daniel Brown, Hiram Williams, David Wilson, Ezra Orser, Simon Terwillegar and John Took. Total number in society, 3819.

By this Couference I was appointed Conference Agent, but in less than one month after the Conference, with my consent, I was released from that agency, and

sent to the Ottawa mission in consequence of a failure of the Preacher who was appointed to labor on that mission. Nothing but a sense of duty which I owed to God and the Church, could have caused me to have consented to go to that mission.

My family was settled on my farm, and I was not prepared to take them with me, and if I could have taken them with me there was not any place for them under circumstances then existing there. Hence there was no alternative, I must leave them and go the distance of about two hundred miles from home. Nature struggled hard for conquest, and the enemy of souls suggested to my mind that the two preachers that had been sent to that mission had both failed and disgraced the cause of the Episcopal Methodists in that place, so that there could be but very little chance for me to succeed. But the promise of God was strongly applied to my heart, "My presence shall go with you, and I will give you rest," and again, "Lo I am ever with you even unto the end of the world." Trusting in the living God I left my home and family, not counting my life dear unto myself, that I might finish my course with joy. But although I had braced myself up with a determination to do my duty, yet I could not refrain from weeping nearly all the way, while I travelled the first fifteen miles of the journey. It seemed

as if all my natural feelings (for home, Wife, children and friends,) were in a perfect storm, and that the deep of my tenderest feelings were broken up. But God who comforteth His people, comforted me by the meeting with Bro. James Gardner, (my P. E.) who was to be my company throughout the rest of my journey to the mission, he having an appointment there for a Quarterly Meeting. Truly I experienced the truth of that saying, "As iron sharpeneth iron, so doth the countenance of a man his friend.

It was late in the fall of the year, so we went through pelting rain and sleet with cold fierce winds from the northwest. But though we went through wet and cold, through the protection of Almighty God we arrived at our journey's end safe and sound.

Our Quarterly Meeting came on, and praise be to the name of God, we had a refreshing and soul reviving time, and I began to feel like wielding the sword of the Spirit once more. Glory be to God most High.

The Quarterly meeting being brought to a close, at the shanty door where we had our meeting Bro. Gardner left me, and returned homeward. This mission was composed of Longueil, Tredwell's Seignory, East and West Hawksbury, Caladonia and Plantaganet.

Although my field of labour was extensive in territory at my commencing to labour there, on all that mission there was only four families that received me into their

houses with any degree of courtesy at all. And beyond these was a strong current rolling against me, and I was told to my face, by a man where I stopped to get lodging, one bitter cold night that he had been a friend to the Episcopal Methodist Church, had welcomed and entertained the two preachers that had been sent to that mission before me. But (said he) two slices is enough off that loaf, I want no more, you cannot stay here; but I urged the night was very cold, and that I was a stranger so his feelings appeared to be a little softened and he said you can stay for this once; so I stayed all night, After some little time had passed in conversation he appeared to be a little more friendly and asked me if I would like some supper I replied I have been to supper. He permitted me to pray with his family. We sat up until late at night; I found him to be a man having a good degree of information.

The next morning he would not submit to my going away until after breakfast, he then told me I was welcome to his house at any time, and from what followed I have reason to believe that he meant all he expressed I found him to be my friend, ever while I remained on that mission. Soon after my entrance on my work I held a protracted meeting at a place called Scotch River in the Township of Plantagenet, and the Lord of Hosts laid to a helping hand and the few members of the

church in that place were revived and encouraged; sinners were convicted of sin and hopefully converted to God, and were added to the church.

The news of this revival being circulated through the length and breadth of the mission it caused the few scattering members of the church to lift up their heads, "to thank God and take courage" and hope for better days. Although plans were laid by the wicked, for my downfall, yet the Lord preserved, protected and kept me from the traps, sins and snares, of the enemy of souls. Glory be to God for his delivering grace.

By the following circumstance I will show how the Lord opened up, and cleared my way before me.

In Longueil lived two of the families where I was received courteously and treated hospitably at all times when in that part of the work, and in that immediate neighborhood, there lived a nest of avowed Deists and these were of what the world calls the higher class they were rich in the good things of this world, and some of them were Doctors of Physic and Surgery learned men of the old school. Of these I shall take the liberty to name one. Dr. David Wilcox, a celebrated Physician among the high rank of people, in the country, towns and villages around as far as he was known. He was in the seventy second year of his age,

What his motives were I do not know, but, as I made it my home just across the way from his residence; one morning he stepped over to see me. We had, had some conversation on ordinary topics and he bade me good-bye.

When I came again to that place, he visited me again, and spent some time in conversation with me, and before he left he gave me a polite, and pressing invitation to come over and visit him and his family, to which I consented, accordingly the day having been appointed, when I came into that neighborhood again I went to pay the Doctor the visit I had promised. But I had a fixed determination that I would not betray my master, nor the trust He had committed to me.

That I might act, and speak, as became a minister of the Gospel of Christ, I had prayed heartily, and repeatedly to God, to be present and help me and give me efficient direction; and I had engaged two others to pray for the same thing.

When I came to the door of the Doctor's dwelling, he met me, and welcomed me there, and introduced me to his Lady, by whom I was shown into the parlour.

When we became seated, he introduced worldly conversation of course, and as soon as I found it convenient I turned the conversation on spiritual things, and this was done several times; he was a gentleman, and did not appear to be the least offended notwithstanding I

repeatedly thwarted him in conversation, but he frankly told me that he did not believe that Jesus Christ was the Son of God, or the Saviour of the world; neither did he believe in the Holy Ghost.

I asked him if he would patiently hear me relate my Religious or Christian experience? He replied, very pleasantly; O! yes sir, if it will be any gratification to you, it cannot hurt me! (smiling) I began with my first recollection of the operation of the Holy Spirit on my heart, and how I was led on according to the Scriptures to hate sin and I was brought to resolve that I would break off from my iniquity by turning to God, that I felt my sins intolerable to be borne, that I prayed earnestly to God for the pardon of all my past sins, and made the name and merits of Christ my only plea, at a throne of Grace, for my justification and salvation, that while I was thus crying to God for mercy, in a moment I felt the change wrought within; that I was justified by faith in Christ, and had peace with God, my guilt was removed, my sorrows were fled, and I was filled with unspeakable joy. At intervals (for I felt so much of the presence, and love of God, that I was unable to speak at different times) he would say, I believe you think so, O! I believe you are sincere, but it is easy to be mistaken. We were called to tea, and while we partook of the repast we had not much

conversation. When it was nearly time for me to leave I asked liberty to pray with his family; he replied, O! yes sir, if it will be pleasing to you; it can't do me the least harm. The family was called in; I prayed andthanked God, for the interview I had with that family. So I left with a warm invitation to visit them again.

An interchange of visiting was kept up between us for some time after my first visit, and on every such occasion I kept the subject before him, "opening alleging that Christ must needs have suffered, and risen again from the dead" and that this Jesus is the Son of God the Saviour of the World. Reasoning thereon out of the Scriptures, and he as promptly held forth deism in all its hateful and blasphemous form. At length he fell sick with quick comsumption and this disease hurried him on to eternity.

I continued to visit him, he said to me one day, yesterday I thought I was dying. I replied, well Doctor how did it appear to you when you thought you was passing into eternity. He said, Oh! as to that, every thing looked dark before me, but I knew I was going to a just God.

Not long after this I was at the brother's who lived just across the street, just opposite the Dr's, and we saw the gentleman and ladies from St Andrews, L'Original, and Vankleek Hill, driving up to the Dr's. in their car-

riages, and while we were sitting at dinner there came a messenger saying: "Mr. Lewis the Doctor wants you immediately, he is dying." I went over without delay, and found him in the parlor—the doors and windows open, and the ladies and gentlemen sitting around. I stepped toward him, and said "Doctor what do you want of me," he said "I want you to pray for me. I replied, doctor I cannot pray for you, because you deny the only name by which I can come to God, This, I believe, gave a shock to every one in the room. I added, if you will believe on the Lord Jesus Christ as being the Son of God and Saviour of the World, then I will pray for you. He then groaned out, as if in agony, "Oh, that I could believe on him. I said, you can believe on him, there is a sure foundation for your faith in him; the prophets testified of him beforehand, and all they said of him came to pass and centred at the foot of his cross. He then said, Oh, I want to believe on him. There was a death-like stillness in the place for a few moments, and he cryed out with a loud voice, "I do believe that Jesus Christ is the Son of God the Saviour of the world." At the acknowledgement of this prime article of our Creed I was in an exstacy, and I cried glory to God, at the top of my voice; then I said, now I will pray for you, and turning to the people present, I said, let us pray, and every one present drop-

ped on their knees in a moment, and I believe that the presence of God was felt by every one in the house.—The doctor prayed, others prayed, and I prayed, and the Lamb of God was extolled—the name of Jesus was set forth with exultation—the great transaction was done—his sins which were many were all forgiven him—his soul was hopefully converted to God—he was a new creature in Christ Jesus: he praised God, and I praised God, with others, and we shouted aloud for joy. He then requested to be baptised and received into the church and also to have the sacrament of the Lord's Supper administered to him. The day was appointed for the performance of these things. The brethren, friends, and neighborhoods in general, by his consent were invited in to witness his confession of faith, and that any who wished to commune with him at the Lord's table might do so.

All this was done according to his wishes and he appeared comforted and steadfast in the faith.

About one week afterwards the Doctor sent for me, I went in haste, but when I came, he was only able to make one reply. I said Doctor you are going, and in all probability it will not be long until I shall meet you in heaven. He appeared to make a great effort to speak, and said; "I hope so," this was understood distinctly, and he fell asleep.

By request I was the officiating minister at his funeral, and this gave me another introduction to what the world calls the respectability of the Town, Villages and Country around. This not only brought me into notoriety but also into favour with the rich as well as the poor, and gave favour and stability to our cause in that place.

I only visited my family three times that year, but blessed be the Lord He preserved my life, and ur life of all that composed my family.

Glory be to God that notwithstanding the prejudices of the people against me and the cause that I represented, he cleared the way before me and made many friends for me, and the church, he also gave me souls for my hire. Hallelujah—Amen.

CHAPTER XXIII.

The fifth Annual Session of the Bay of Quinte Conference of the M. E. Church in Canada, was held at Napanee, commencing Sept 13th 1848. By this Conference one Preacher was admitted on trial, viz: John McMullen. Two were admitted into full connection, viz: Robert Perry and John A. Rogers. Total number in the society 4022,—(i. e.) within the bounds of the Bay of Quinte Conference.

By this Conference I was returned, by appointment, to the Ottawa Mission. I did not go alone this time to that mission. However, I left two of my sons at home to take care of the farm, stock and stuff, and I took my wife and three youngest children, and some articles of household furniture, and started for the Mission by the way of the Rideau Canal, as far as Ottawa City. Leaving the canal we shipped on board a steamboat on the great Ottawa River, and went sixty miles down the river to a place called L'Original; there we went ashore, five miles from the place of my destiny where a house was provided for my family. This journey proved too severe for my daughter, who was at a very tender age, and she fell sick, but the good people did all they could to make us comfortable, and she soon recovered, and we had no more sickness in our family while we remained on that mission. Thanks be to God for the same.

This year the mission was enlarged greatly by the additions to the Church, and also by extent of territory, for we had a call to cross the great Ottawa River, and extend our work twenty-five miles east of the Snicarty and north of the Lake of Two Mountains.

Now my field of labour was lying east and west about fifty miles in length, and I suffered great peril

that year in crossing the great river by ice and water, but blessed be the most High His hand was continually stretched out to my help, and I was sustained and preserved, glory be to God forever.

In this Conference year it pleased God to remove my eldest daughter from earth to heaven. She departed this life the 23rd day of August in full and certain hope of a glorious immortality. Praise God she passed away in the triumph of faith, She was the mother of four children.

Although we severely felt our bereavement by the loss of the company of so good a child, yet we did not mourn as those that have no hopes no, blessed be God, we had the consolation of believing that our two eldest daughters were gathered and numbered with the blood washed throng—Hallelujah.

This Conference year Bro. Elexus Johnson died, he was a class leader on this mission and a man of precious memory, strongly attached to the M. E. Church, and the cause of God in general. He was about 34 or 35 years of age, he took the measles, and when they appeared fully out upon the surface of his body, some of his friends must and would have a Doctor, it was done the Doctor came, he was an inebriate and had been drinking to excess. He proposed bleeding the sick man—some who were present objected to ble eding

but not regarding any thing that was said he bled the patient, he would and did, while the blood was yet running the pistulation sunk away, turned black and came out no more, and that night before the Doctor left Brother Johnson expired, but glory be to God brother Johnson died triumphant, he died in the triumph of faith. He shouted glory and praised God until his voice failed in death.

CHAPTER XXIV.

The sixth annual session of the Bay of Quinte Annual Conference of the M. E. Church in Canada was held at Farmersville, commencing Sept 12th, 1849.

By this Conference three preachers were admitted on trial, viz; Joshua H. Johnson, Henry Dockham and L. S. Church. Five preachers were admitted into full connection, viz; N. H. Howard, John W. Sills, John G. Bull, William Graham and Charles Manson. Total number in Society within the bounds of the Bay of Quinte Conference 4096. By this Conference I was appointed to the Crosby Circuit, with Luman Hurlburt.

During this year I had some severe trials to pass through, but the Lord delivered me out of them all and preserved my family from sickness and death. In the

winter of that conference year I held a protracted meeting above the head of the Rideau waters, in which meeting the Lord was pleased to pour out his Spirit upon the people, and thereby more than sixty souls were hopefully converted to God and added to the Church. To God be all the glory forever.

My labor was very hard during the whole of that conference year, and more especially during that meeting, and my health was injured by it, but I labored on to the end of the year. I had much for which to praise God that year; his gracious providence over me and his kind dealings with me, were manifest with each revolving day. Praised be his name forever.

Before I close this chapter I will relate a circumstance that took place during the protracted meeting aforesaid, which was as follows:

On the last sabbath of the meeting I was administering the sacrement of baptism by sprinkling to adults, and children, and in the midst of my administration a man in the congregation cried out "that is no baptism at all," and he repeated the same again and again, to which I made no reply, but proceeded on in my work, however a school teacher present reminded him that he was interrupting a worshipping assembly, but this did not quiet him, he was bold and loud, making many

strong assertions until he was told that he would have to leave the house if he did not be quiet. As soon as my work was done, and the congregation was dismissed he confronted me, boldly, saucily and vociferously challenging me to a public debate. I told him that I did not think we would gain anything by arguing the question of baptism, for I knew I was right, and therefore he could not convince me that I was wrong, and although he was positively wrong, yet his preconceived and settled opinion was so strong that there was no probability of my convincing him of his error. At this he appeared to be inflamed with anger, and to pacify him I told him and the people that the next day I would be in waiting at a place I then named, and from ten to three o'clock in the day I would explain all the passages of Scripture that he, my opponent, might please to bring forward on the subject of baptism. Accordingly we met at the time and place appointed, and there were many spectators present; so he brought forward all those passages of Scripture which the antopado Baptists take to prove immersion exclusively, and I having explained each passage separately, as he quoted them, he, notwithstanding all his clamor and vociferation on Sabbath, could but acknowledge that Baptism by immersion could not be so easily established by the Scriptures as he had supposed. All present seemed to

be well satisfied for the time they had spent, and we parted more pleasantly than on the Sabbath.

CHAPTER XXV,

The seventh Session of the Bay of Quinte Annual Conference of the M. E. Church in Canada was held at Northport commencing August 6th 1850. By this Conference two preachers were admitted on trial viz: George J. Betts and D. F. Hutchinson. One preacher was admitted into full connection, viz: J. McMullen. Total number in society within the bounds of the Bay of Quinte Annual Conference 4090.

At this Conference, my health being impaired by incessant labour, also travelling through storms, wet and cold, by night and day, I thought I would be justifiable in asking a superanuated relation to the Conference, which relation was granted me.

On my return home from Conference I being enfeabled in body and somewhat dejected in mind, I thought it necessary to settle my worldly concerns, as I had trusted to my sons that carried on the farm for the space of four years, to my surprise, I found myself six hundred and fifty dollars in debt, and there was no alternative (if I would do justly) than to sell my farm

and make payment, which I did through the course of the following winter, and I believe to the satisfaction of all concerned.

In May of the same Conference year, I removed my family and what of my substance I had left, to the Township of Whitby in the County of Ontario, and I settled my family in a small village called Newton, now Raglan.

Now my family must be sustained and to do this, I entered upon a small scale in the Mercantile Business and found it as profitable as I expected, in this situation and employment I chiefly remained during the five years that I remained superanuated.

Here I will relate a thrilling circumstance that took place in A. D. 1854 my health was improving at this time but my leg was extensively and fearfully ulcerated gave me great pain and I was immersed in business.

At this time Bishop Smith came to my place and requested me to go to the Markham Circuit and travel there until the next Annual Conference, which would be a little more than three months.

At first it appeared to me that to comply with the request would ruin me in my business as I had only my wife and two little boys to leave in charge of the whole, I therefore refused to go, the Bishop urged the necessi-

sity, I said it is yet two weeks before I will be wanted and in that time try and get some one else and if you cannot succeed in getting another, then let me know and I will give you an answer.

The Bishop left, and I began to reason with myself. I shall be ruined if I go, but if God requires it I should go, though I should lose my property and my life also. But it cannot be that God requires me to go in such pain and misery with my leg. He is a good being, and all powerful, He could heal my leg in a moment, if he pleased and if he required me to go I believe He would do it.

Thus I put to silence the struggle of my mind, but however strange and incredible as it may appear to readers about three days after my interview with the Blshop, I opened my leg to dress it and to my awful astonishment my leg was entirely healed up.

It is utterly impossible for me to discribe my feelings in that awful moment, but this I can say that I felt indeed as if God had spoken to me from heaven, and I said to my wife, now if I lose all the property we have I will go to the Markham Circuit,if I am called for. The Bishop came for me. I went leaving my wife in care of the whole concern at home ; and I do not believe that I lost a dollar by it, but I had the pleasure of hearing poor sinners crying for mercy, and again seeing and hearing them exult in a sin-pardoning God, the

church was refreshed and built up, and the power of religion was revived and increased in my own soul, praised be the name of the Lord, let all the people fear before him, for he is a great king, let all nations tremble at his presence and give glory and honor unto him.

Finding that my health was improving I resolved to cut loose from the world at all hazards and again take the field with my brethren in the itinerant ranks; accordingly I set about the work, I sold my establishment and made a credit sale, by which I disposed of all my merchandize, and in but a little less than one year after I left the Markham Circuit I was prepared for the work of the ministry again, or in other words I had disentangled myself that I might please him that had called me to be a soldier. When I was ready for the work it was yet four months until the conference, and I did not know of any vacancy for me. Just at the time when I was pondering the matter in my heart, I received a message, stating that I was wanted on the Markham Circuit again, and without delay I repaired to that field of labor, and was received courteously, and indeed gladly by the people.

When I arrived on the Circuit, I was accompanied by a Dr. to see the preacher in charge to make some arrangements with him concerning my finances, and to get a plan of the Circuit, he offered me a single man's salary, I declined accepting the offer; but I proposed

to take what the peopled pleased to give me ; to this he agreed, I received the plan and entered into the work. Glory be to God, I feel like a bird escaped from the snare.

The good and gracious God poured out his spirit on all our assemblies for worship, the Church was revived, strengthened, and built up, the lukewarm were aroused, backsliders were reclaimed, and sinners were brought from the power of Satan unto God, and I felt my own soul greatly refreshed.

However, during my stay on the Markham Circuit this time I suffered great persecution, but the Lord delivered me out of it all; by the time I had finished my work on that charge people on that circuit had given me more than one hundred dollars.

CHAPTER XXVI.

The 8th session of the Bay of Quinte annual conference of the M. E. Church in Canada was held at the White Chapel, Township of Loborough, commmencing Sept. 10th 1851.

By this Conference two preachers were admitted on trial, Henry D. Powers and Daniel Pomeroy. Three were admitted into full connection viz; L. S. Church, J. H. Johnson and Henry Dockum.

Total numbers in society within the bounds of the Bay of Quinte Annual Conference 3911. Decrease this year 179.

The ninth session of the Bay of Quinte annual conference of the M. E. Church in Canada was held in the village of Percy, commencing Sept., 1st 1852.

By this conference four preachers were admitted on trial viz: W. A. Sills, J. D. Bell, Josiah Sparrow, P. W. Hindmarsh.

Three were admmited into full connection, viz: G. J. Betts, D. F. Hutchinson and Thomas Plato. Total number in society within the bound of the Bay of Quinte annual conference 3639, decrease this year 272.

The tenth session of the Bay of Quinte annual conference of the M. E. Church in Canada was held at Brockville, commencing Sept.. 7th 1853.

By this conference four preachers were admitted on trial viz; Eli Woocock. Peter P. Pomeroy, D. N. Robertson, Robt., Sanderson.

One was admitted into full connection, viz: Daniel Pomeroy,

Total numbers in society within the bounds, of the Bay of Quinte annual conference 4464.

Increase this year 825. The eleventh session, of the Bay of Quinte annual conference of the M. E. Church in Canada was held at Caniff's Mills commenc-

ing June 14th, 1854. By this conference one preacher was admitted on trial viz: A. McLaren; four were admitted into full connection, viz: J. Sparrow, W. A. Sills, J. D. Bell and George Bissle. P. W. Hindmarsh died this year. Total number in society within the bounds of the Bay of Quinte annual Conference 5013.

The twelfth session of the Bay of Quinte annual conference was held at Brighton commencing June 6th, 1855. By this conference eleven preachers admitted on trial viz: J. C. Pomeroy, J. E. Burnell, J. Rombough, J. Q. Adams, D. Smith, W. H. Graham, J. Smith, E. J. Fulford, I. B. Aylsworth, A. Hunt, and C. W. Lent. Four were admitted into full connection, viz; Robt. Sanderson, P. P. Pomery, E. Woodcock and D. N. Robinson. Total number in Society within the bounds of the Bay of Quinte annual conference of the M. E. Church in Canada, 5417.

CHAPTER XXVII.

The thirteenth session of the Bay of Quinte Annual Conference of the M. E. Church in Canada was held in Farmersville, commencing June 4th, 1856. By this Conference six preachers were admitted on trial, viz; John R. Phillips, Wm. H. Snider, David Aylsworth, Jared Brown, L. B. Caldwell and Henry Seymour. One

preacher was admitted into full connection, viz; Alexander McLaren. Total number in Society within the bounds of the Bay of Quinte Conference, 5987.

At this Conference I was rendered effective and appointed to the Percy and Seymour Circuit, and J. A. Rogers was appointed to labor with me. My children were all grown up and were doing for themselves, consequently I had only my wife and myself to provide for. My only daughter that was living had very poor health, so I left my wife with her about one half of that conference year, and went to the circuit alone; in consequence of this Bro. Rogers moved his family into the Parsonage. We had not more than got to our work when we found the officials on the Percy part of the charge were dissatisfied with being connected with the Semour part, they told me that they intended to be separate, and that they would not receive nor support but one preacher, and as my colleague was there occupying the parsonage they would receive and support him, and reject me. I mustered what little moral courage I possessed, and told them that neither I nor they had power to divide that work, that the proper authorities of the church had sent me there to take charge of Percy and Seymour, in connection with each other, and I intended to act accordingly. My colleague and I then made out our plan of appointments covering the whole

work, and proceeded to carry it out, and it was not long till the difficulty appeared to be settled to the satisfaction of all parties concerned.

Glory be to God, we went forth unitedly, putting forth our feeble efforts for the praise of him that had called us, and blessed be his holy name he accompanied our labors by the unction of the Holy Ghost, so that the Church was revived greatly, conviction for sin was felt in the hearts of many, and they were led to cry unto God for mercy, nor did they cry in vain, for he inclined his ear and took them out of the horrible pit, sinners were converted to God, backsliders were reclaimed, the lukewarm were stirred up, and many were added to the church on that circuit this conference year. I do not mean to be understood that Bro. Rogers and I were the only persons engaged as instruments in this glorious work of revival, no blessed be God forever, we had a staff of local preachers and exhorters on that charge that were worthy of their office; they went into the work two and two, and held protracted meetings, and the Lord blessed their labors abundantly and gave them souls for their hire, and life and vigor in their own souls.

My colleague and I labored hard that year, and the Lord paid us a hundred-fold, and the people made us comfortable financially, so that we were indeed blessed

that year, both temporally and spiritually. Praised be the Lord forever, we were had in remembrance by him.

But although in the above I have shown the bright side of the picture, I will now show two dark spots on the other side of the leaf.

The first and great affliction was, I had the cholera that year, at which time my life was despaired of; but my work was not done—my passport was not sealed—I could not go home. The second dark spot was, I came well nigh being led into captivity by the world. I was persuaded by a man to go into the mercantile business with him, which I did to a great extent. I saw my error, and escaped the snare by selling out the whole concern to him. Glory be to God for my deliverence, Hallellujah!

CHAPTER XXVIII.

The fourteenth annual session of the Bay of Quinte Conference, of the M. E. Church in Canada was held at Cobourg, county of Northumberland, commencing June 3rd, 1857.

By this Conference nine preachers were admitted on trial, viz: J. Graham, E. Werden, G. French, T. Goldsmith, F. B. Knowlton, T. Ferguson, A. T. Waite, A. Carman and R. Wollery. Eleven were admitted into

full connection, viz: J. C. Pomeroy, J. C. Burnell, J. H. Rombough, J. Q. Adams, W. H. Graham, E. J. Hulford, D. Smith, A Hunt, I. B. Ailsworth, J. Smith, and C. W. Lent. Total members in Society within the bounds of the Bay of Quinte Conference 6561.

By this Conference I was re-appointed to the Percy and Seymour Circuit, and J. A. Rogers was appointed to travel with me, the same as he did the year before.

I was well pleased with my appointment, and colleague. We returned to the the Circuit and were cordially received by the Church on that charge. We entered upon our work, and surely the great head of the Church showed us great favour that Conference year, the church increased in spirituality. We had a camp-meeting on this Circuit that year, which was made a blessing to the people of that charge, and sinners were brought from darkness to light, and from the power of Satan unto God, and were added to the church. We laboured for souls, and the Lord crowned our labour with success. Glory and Honor be ascribed unto Him forever.

But notwithstanding all the blessedness of which I have spoken above I experienced that year, the truth of that saying "in the world ye shall have tribulation," I had temptations which I but just escaped, had pain which was almost intolerable to be borne, and I had

a great bereavement that year. In the month of May my eldest son died. But although his mother and I felt our loss severely, yet we were comforted in that he departed this life in the triumphs of faith having his last enemy under his feet. Glory be to God, we did not mourn as those that have no hope.

In the month of March of the same year, I was at a mansion house, and passing through the area in the night having a large book in one hand and a candle in the other, I had the misfortune to put out the light, and then it being very dark I mistook the cellar door for the one I intended to pass through, I opened the cellar door without the least thought of mistake, and stepped through, and behold I fell from the top to the bottom of the cellar, and I found myself lying among the pots, kettles of soap and barrels of Pork. The crash was heard in some of the apartments of the mansion, and the people ran to the place of disaster and by their aid I was enabled to ascend the stairs I had never descended. I did not feel that degree of injury at first, which I had received. I knew I was injured to some extent, but having an appointment to commence a protracted meeting the next evening, about ten miles distance from the mansion, and although the next morning after my fall, I found that I was injured more than I at first expected, yet I could not be persuaded by the good

people where I was, to desist from my purpose of going to the meeting.

Accordingly, though sore and in pain I went to the place appointed for the meeting. I commenced and continued the meeting until I was not able to drive my horse home. I suffered great pain and distress while labouring in that meeting. When I found that I could do no more, a good brother drove my horse and took me carefully and safely home.

By this time my case had become alarming, I found that my right arm was very badly hurt, and I was advised by my friends to go immediately to the Doctor, who lived but a little up street in the same village, and as my lower extremities were not injured, I walked up to his office, he examined my arm, and said it would be necessary to amputate it. To which I made some objections. Then he stepped towards me, and with an authoritative voice, and menacing language, he said "sir, it is not for you, nor any other man to object when the Surgeon sees it necessary to sever a limb to save life." I replied, "well sir, I shall see to that," so I bade him good morning and walked out, and I never consulted him again on the subject.

Now I was more particularly brought to think of him who healed all manner of diseases, and I committed myself more fully to his will, in that particular. Now I gave myself to the care, and skill, of my wife, under

the great physician. At this time my arm presented an awful aspect, being swollen in a dreadful manner, to my shoulder. However, the application prescribed by my wife brought the swelling down in a few days, and then it plainly appeared that the place affected most by the fall, was the hinge joint, and there it had a fearful appearance.

The same application was continued that took the swelling down, and in about a month I had the use of my arm as well as ever before, to the astonishment of as many as had seen it in its worst condition. Glory be to God I have my arm yet, Hallelujah, Amen.

CHAPTER XXIX.

The Bay of Quinte Annual Conference of the M. E. Church in Canada commenced its fifteenth Session in Napanee, County of Lennox, May 5th., 1858. By this Conference six preachers were admitted on trial, viz: James Hulen, L. A. Betts, G. Goldsmith, I. B. Smith, James Witcher and Adam Anderson. Five were admitted into full connection, viz: J. R. Phillips, W. H. Snider, D. W. Aylesworth, L. B. Caldwell and H. Seymour. Total number in membership this year, 7723.

By this Conference I was appointed to the charge of

the Hope Circuit, in the County of Northumberland, and W. H. Snider to labor with me. I was well pleased with my appointment; and I arrived with my family on that circuit the second day of June; found there a good parsonage, a stable for my horse, a barn for my carriages, and as good a people as I expect to find this side of Heaven.

This circuit embraced a part of the following Townships, viz: Haldimand, Hamilton, Hope and Alnwick. We entered upon our work according to the plan left me by my predecessor, and found enough to do to fill the appointments, visits, and pray with the people; but my strength was made equal to my day.

We had a camp meeting this year on that charge, which was productive of much good; the Church was quickened, sinners were brought to the knowledge of the truth as it is in Christ Jesus, and backsliders were reclaimed.

To show the uniform character of the religion of the Bible on all classes and nations, I will here relate a circumstance that took place through the process of that meeting.

There was a number of Aborigines at this camp meeting who came from Alnwick Mission, the greater number of whom were converted to God, both male and female; they appeared to be very sincere and high toned in their devotion, they seemed to possess

great faith in Christ, and the great atonement made by him. But there were others of that tribe that was in their blood and in their sins, strangers to God. Now, that part of them that had tasted that the Lord was gracious, appeared to be very anxious for the conversion of those that were unpardoned, and busily engaged themselves for the accomplishment of this very thing.

One night after I had been preaching, the prayer meeting was commenced, and the Indians had a prayer meeting by themselves, and through the course of their devout exercises there were several conversions, among whom was one Indian of more than common size, who as soon as his guilt was removed, and his soul filled with the love of God, sprang to his feet, leaped, and praised God, and cried with a loud voice, "Where dat big man, where dat big man dat preach lass," and thus he continued to cry at the top of his voice until I was shown to him. He then came leaping and praising God, through the congregation, until he came to where I was, and he seized me immediately in his iron grasp, drew me to his embrace, and kissed me on one cheek and then on the other a number of times, before he would let me go from his grasp. The reason why he had such peculiar love for me was, that he had been awakened by the word which I had preached. To the Most High be all the glory, honor and majesty ascribed.

When the camp meeting was brought to a close, it was thought expedient to call a prayer meeting in the parsonage, (the school house was being occupied,) accordingly we commenced, and continued these meetings every night for two weeks, and the power of God was displayed in the conviction and conversion of sinners.

One thing in particular in connection with these meetings swells my heart with gratitude to God, and gives me much joy, viz: My son Stephen W. who was with us and was fast passing away with consumption. He having been taken to the camp meeting, which was a short distance from the parsonage, was there brought to see and feel he was a sinner, a rebel against that God who would shortly bring him to his eternal destiny. In one of these prayer meetings he received the evidence of his acceptance with God, through Our Lord Jesus Christ. He arose from his bed, and with great firmness bore testimony that God, for Christ's sake, had pardoned all his sins.

Oh, who can describe the blessings of that hour. Glory be to God. It was in some good degree like the day of Pentecost; the people that were present, with one accord were baptized with the Holy Ghost and with Fire.

After this my son Stephen W. appeared calm and serene, happy in the prospect before him, and could

speak of death as of a sleep, and looked to that glory that should be revealed in that eternal state of being, to which he was fast hastening. I believe he never doubted his being a child of God to the day of his death, which took place the 20th day of April, in the same Conference year.

Like David, I called on my soul, and all that is within me, to praise the name of the Lord.

CHAPTER XXX.

The Bay of Quinte Annual Conference of the M. E. Church in Canada commenced its sixteenth Session in the city of Ottawa, county of Carleton, May 18th 1859. By this Conference, four were admitted on trial, viz: James M. Simson, Hiram P. Shepard, Peter Empy and A. A. Brown. Three were admitted into full connection viz: J. Graham, J. Furguson, and R. Woolery. Total number in society 7987.

By this Conference I was re-appointed to the Hope Circuit, and James Simspson was appointed to travel with me, I was well pleased with my appointment, and equally so with my fellow labourer when I became acquainted with him.

We entered upon our work and I think I can say I never had a more pleasant nor prosperous year, the

Lord gave us favour in the sight of the people, and it was a year of great revival on that circuit, many were hopefully converted, and added to the church. To him that has set his Glory above the heavens be ascribed glory and dominion, for ever and ever.

Notwithstanding I had some opposition, but it did not injure me, nor the cause of God, in which I was engaged, and here I will relate the circumstance of opposition.

After a revival meeting held in a certain neighborhood on the Circuit, where a goodly number had been added to the church, some of the young converts not having been Baptised, requested me to preach on the subject of Baptism. I consented, to do so, and told the congregation present, that at my next appointment in that place, I would give my views on water Baptism. The time arrived and when I came to the place, I found a very crowded assembly, and among them was an elder of the Baptist Church and pastor of the church in that neighborhood. While I was doing the best I could to explain my subject, he interrupted me a number of times. by speaking aloud, and telling me to read certain passages of Scripture that he would name. As I felt in a condescending mood I read them for him and explained them for the people.

When I had closed the meeting he arose and told

the people that the next Sabbath, in his Chapel, he would prove that immersion was the direct, and only mode of Baptism established by our Lord Jesus Christ. I said "sir, do I understand you right, that you will *prove* that." He replied "I will try to prove it." I replied, "O! yes sir, you can try, and I will come and hear you try." Well I did not wish to have this thing done in a corner, therefore I circulated his appointment among our people, and told them they would do well to attend his meeting, that I intended to be there, and would not be at my morning appointment.

The time arrived, and the Baptist Chapel was crowded to overflowing, so that all the people could not get in. I got a seat inside of the door intending to make the best use that I could of what I should hear.

After singing and prayer in which he did not appear to take any part, he then arose and laid the open bible against his breast, and boasted of his love for it, he said he esteemed it above all other books, it was the book of books; and after all his love and esteem for that book of books, before he got through with his discourse, he said that the bible was not to be depended upon. He thanked God that he could read the Greek and Latin, for himself, and he knew that the Protestant bible was not translated right; and he would show three reasons why it was not translated as it should be.

1st. King James was a sprinkler, and had given the outlines of translation to those to whom the work was assigned, and they dare not go contrary to his order, even if they were disposed to do so.

2nd. They were all sprinklers themselves.

3rd. The Language was so changed that it (the bible) was not to be depended upon.

In a word he did not bring a passage of Scripture nor an argument other than the above to prove that Immersion was the mode. much less the only mode, of baptism established by our Lord Jesus Christ, as he had boasted he would do.

Immediately after the meeting was brought to a close, I arose and told the people that I intended to reply to the Rev. Mr at my next appointment in our Chapel, in that neighborhood this was rumoured abroad, and and brought many people together on the day appointed for my reply.

When I came to the place I was well pleased to see such a concourse of people in attendance, both from town and country, composed of Presbyterians, Churchmen, Baptists, Wesleyan Methodists, Primitive Methodists, Episcopal Methodists and Nothingarians. Several Clergymen were in attendance, and my opponent was also present.

I took my place in the public feeling great responsi-

bility, and yet trusting in God that he would cause his truth to shine. After singing and prayer, I stated the object of the meeting, and proceeded to expose some of the statements made by my opponent on the previous Sabbath. I told the people that I did not mean to say, or to be understood to say, that the Rev. Mr. (giving his name) was an infidel, but held him as a christain brother ; but that, at least, he mistook his way on the doctrine of Baptism. But I do say, that I never met an infidel in my life who strove to invalidate and render useless the Protestant Bible, so much as he did. To me, he did not appear to understand properly what he was saying or doing. He pressed the open bible to his breast and declared his intense love for it, said he esteemed it above any other book, that it was the Book of Books, and then turned short about and thanked God that he could read the Greek and Latin for himself,therefore he would not believe any man, or any set of men, for he knew for himself the Protestant bible was not translated right. He then proceeded to render reasons why the bible as it is, was not to be depended on.

1st. King James was a sprinkler, and gave the outlines of translation to those men to whom the work was assigned.

2nd. They were all sprinklers.

3rd. The language was so changed in so long a time that it (the bible) was not to be depended on.

My opponent then left, apparently in great confusion. I proceeded then to read and explain one hundred and three portions of scripture relating to Baptism. These I had taken from the bible, chapter and verse, and had them in catalogue, for this purpose.

When I had finished the explanation of the aforesaid scriptures, I had stood three hours on my feet, and I told the congregation that at my next appointment in that place, I would treat the subject of Infant Baptism.

A gentleman present then said, "Rev. Sir, are you prepared to do it now?' I replied, "Yes, Sir." "Do it now," was heard from a number of voices in the congregation.

I proceeded, and passed through the subject, and I believe there were not any that left the chapel until the meeting was closed, except my opponent, and two or three more that went out with him.

The result of this combat was that the Rev. Mr. left that part of the country, to find a congregation somewhere else, and the major part of the Baptists in the neighborhood, I believe, are members of the M. E. Church, and some went to other Churches. Glory be to God Most High. His Fatherly care was manifest for me, and his saving grace to me during this year also.

CHAPTER XXXI.

The Bay of Quinte Annual Conference of the M. E. Church in Canada commenced its seventeenth Session at Canifton, in the County of Hastings, May 23rd., 1860. By this Conference eight preachers were admitted on trial, viz: W. G. Hudgins, Erastus S. Howard, D. Crowter, A. Maybee, H. Hasselgrave, F. B. Stratton, G. S. White and G. French, (re-admitted.)

Two were admitted into full connection, viz: A. J. Wait and A. Carman, M. A.

By this Conference I was appointed to the Seymour Mission, and E. S. Howard was appointed to labour with me. This mission was composed of a very rough part of the country; as rough a part of country, I think, as I have ever traveled. At this time I was sixty-seven years of age. I believe that my colleague and I were well received by the people generally.

We entered upon our work, though feeble, I think we had the glory of God, and the worth of souls at heart, and mercy drops began to fall, and sinners were brought from the power of Satan unto God, and the Macedonian cry was made, and we responded thereto

and soon we had enlarged the work so that it required another preacher, for which I made application to my P. E. and at his call my son John, who was a local preacher, was brought into the work.

Now I left my excellant colleague, and my son, to fill the work already taken into our charge, and in compliance with another call I went to a village called Norwood. Now I was in a part of a country where our ministers had never labored since the (so called) union was consummated. The Wesleyan Methodists had two chapels in this village. Why, it may be asked, did you go there, the people were already supplied with preaching? I answer, because there were some of the people of that village and of the surrounding country, that had been members of the M. E. Church in other parts, prior to their removal to this section of the country, and they were calling, and anxiously waiting for ministers of the church of their choice,

There was another chapel in the village belonging to the Congregationalists, which was not occupied for any purpose. At my first coming to this place I could not have access to either of the chapels, and I met with opposition. But the way was cleared before me.

Although I was not an Orangeman, the Orangemen opened their Hall for me to preach in. The Hall was

crowded with attentive hearers, and after the service was ended a very influential man among the Wesleyan Methodst, and a trustee of both of their meeting houses, stepped forward and gave me a hearty shake of the hand, and said " sir you shall have one of our meeting houses to preach in." I thanked him for his kind offer although I knew I would not get liberty from their minister, who possessed the sole power to open or shut the meeting houses on his charge at his will.

The result was, when he had an interview with his minister, I heard no more about my preaching in their Chapel, and saw that gentleman no more in our congregations. However it was not long until my friends hired the Congregational meeting house for me, and the sole use of the M. E. Church for one year, and we commenced and carried on a protracted meeting, and the gracious Lord poured out the Holy Spirit upon the people, and sinners were hopefully converted to God, the people of God were quickened and established, and there was great joy in that village.

I had not been long in that place, when I was informed that there was a neighbourhood about five or six miles distance from Norwood, which was destitute of the means of grace, but to get to them was very difficult, but I immediately made up my mind to go to them, and told my informant so.

Some person overhearing our conversation, told my intention to the Wesleyan preacher; although he had lived in Norwood almost three years, he had never paid them a visit, although he must have known they had not the means of grace. Yet now on the same day that I went to that long neglected people, he (the Wesleyan preacher) came into the same neighborhood and to the same house where I was, but he was too late, for some persons were already circulating an appointment for me to preach that evening. He not knowing this, offered his service to the man of the house, to give that community regular preaching. The man then introduced him to me, and informed him that my appointment was in circulation for that evening; he then appeared to be somewhat confused, and began to make excuses, saying it was only three days ago, since he had heard of this destitute people.

Then he was told that it appeared strange, that he could live nearly three years in Norwood, and had never heard of them before, and I had only been about one week in Norwood, and had came to their help, before him. This rebuff seemed to take him down.

Then I arose, and kindly invited him to stay to the meeting, and let the people take their choice of us, and if he was chosen, I would retire without finding any fault. To this he would not agree, and left immediately.

The time for the meeting arrived, and the people being congregated, while the singing, praying and preaching were going on, blessed be the Lord of hosts; his arm was made bare, his spirit came down like the early and latter rain, convictions were multiplied, and fourteen souls were hopefully converted to God, and joined society before the meeting broke up.

Before I close this chapter I will relate another circumstance to show that the Minister of the Gospel of Christ, should follow the emigration into the interior of our country, which was as follows :—

The news of a M. E. Preacher being in that section of country began to be spread abroad, and a man came about 25 miles distance from Norwood, and from one of the back settlements.

This man hearing of me, came and requested me to come to the neighborhood where he lived telling me at the same time, that he had lived there eight years, and there had never been a Gospel Sermon preached among them. He entreated me therefore with many words, and I consented to try to find my way to his place. (It was winter.) Then he gave me a discription of the road as best he could. I must take such a road and it would lead me to a lake; then I would find there a shanty road, this road would lead me round through the wilderness to the north side of the lake,

and there I would find three families that had recently moved into that wilderness. Some of them would direct me to another lake that I would have to cross, and then I would be able to find my way to his place by shanty men and shanty roads.

Accordingly I started on the day appointed, very early in the morning, and I followed the direction I had received, as best I could, and I arrived at the place just as the sun was setting behind the western hills.

There were eight or nine protestant families in that settlement who had far removed from all they once esteemed and loved, some of them had enjoyed religion prior to their emigration to this place, but they had backsliden, and were living like the world. The next day after my arrival in the neighborhood, according to appointment, the people came together to hear from God, out of his word, and some shanty men assembled with them. The religious exercise commenced, and the children were not accustomed to such doing, and the time of singing and prayer, the parents had enough to do to keep them in any kind of subjection or order. But there was one little urchin about four or five years old that was more disorderly than his fellows, he was a loud, daring and almost an unconquerable fellow. I had some hymn books with me for sale, and I had handed them around among the people, that they

might be better prepared to join in the singing. The parents of that bold, intrepid little fellow trying to quiet him, gave him a hymn book, and he immediately began tearing it to pieces, and before they could get it from him, it was very much injured.

By this time he had become very noisy and outrageous, and he seeing my bible and hymn book lying on the table before me, in his rage he sprang to the table and seized one of them, apparently with the courage of a British Soldier; however I was stronger than he and I recovered it without much damage. Now the game was in, I had given out my text, and been trying to preach, but no sooner than the lad was defeated in getting my book, than he seized a chair and began drawing it after him as he ran around the stove in the vacancy, not filled up by the people, at the same time screaming as he went. By this time I came to the conclusion that there must be something done with him, or I must stop preaching and dismiss the congregation.

So when he came around in his course opposite to me, and very near where I was standing, I stamped down my foot vigorously and screamed out to the top of my voice, and in an authorittaive manner *sit down sir*, he stopped and looked me in the face, I stamped and screamed out again, *sit down sir*, he continued looking me in the face, and moderately sat down in the chair

where he was before me, and quietly remained, so that I had no further annoyance that day.

I then proceeded through my subject, as best I could and blessed be the Lord most high, notwithstanding all the disorder and noise the Lord turned the battle in favour of Israel and brought into the ranks of his militant hosts, fifteen souls that were either hopefully reclaimed or converted to God before the meeting broke up and joined the Church.

I visited these dear people once again towards the breaking up of the ice, and preached to them several times, saw others hopefully converted to God and into the church and there was great joy among that people.

I have already stated that I had to cross a lake in going to and from this neighborhood. Now on my return to Norwood, when I came to the lake it was with some difficulty that I got on the solid ice and when I came to the other shore I could not get off, and the ice was getting poorer every hour, so I was obliged to follow down the middle of the lake to the South end nine miles distance, before I could get ashore. O! how fully and plainly did I discover the kind providence of God, and his special guidance in this matter, where I landed there stood a house on the shore, and about a mile from that was a large neighborhood, and a good school house where from that

time I had an apointment until Conference and a direct road to Norwood.

When at my last appointment before Conference, on the Norwood part of the mission, I had to leave my horse about two miles from the preaching place and go on foot, on account of the badness of the roads, when I was about to depart, to return no more the brethren and sisters wept sore, and accompanied me to where I got my horse, there we all kneeled down, and prayed, commending each other to God, and to the word of his grace, and so we parted hoping to meet in heaven. I have written of this circumstance to show that the religion of the blessed bible is the same now that it was in the days of the apostles and not to boast. Glory be to God for free grace, glory be to God that I ever was brought to the enjoyment of the religion established by our Lord Jesus Christ. Amen.

CHAPTER XXXII.

The Bay of Quinte Annual Conference of the M. E. Church in Canada, commenced its eighteenth Session at Lyn, County of Leeds May 8th 1861. By this Conference seven preachers were admitted on trial, viz: S. G. Sone, A. Martin, W. E. Johnson, D. N. Peters, F. Chisholm, Thomas McAmon, and T. Powers. Three were admitted into full Connection, viz: A. A. Brown T. Hulin and L. A. Betts.

By this Conference I was appointed to the Melleville Circuit, in the County of Prince Edward, and Adam Anderson was my fellow labourer. Whether we were well received by the people or not, I must say, they treated us with great respect and christian courtesy and I have reason to thank God that my lot was cast among them. We entered upon our work, I believe, having the Glory of God and the salvation of sinners in view, and the ever blessed God gave us success in winning souls for him, and the church. The work of revival commenced on that charge, at a camp meeting which we held near Melleville, in the month of August, and although it was in the height of harvest, it was one of the best I ever attended, it lasted twelve days and twelve nights.

There was one thing remarkable, while it rained copiously on almost all the neighborhoods around, the encampment remained dry, except a little sprinkling at one time, not enough to be called a shower, but the glorious Lord poured out the Holy Ghost upon the people on the encampment, like the early and latter rain upon the earth, we could sing "streaming mercy how it flows."

Shouts of praise for God's free grace rang through the tented grove. Glory to God in the highest, sinners were awakened, the cry for mercy, the shouts of praise and the songs of salvation were mingled together

Angels seemed at times to mix with the throng rejoicing over the repenting sinner.

It was a Methodist Episcopal camp meeting, but there were united in this glorious work, New Connection Methodists, Wesleyan Methodist and Episcopal Methodists preachers and people, all engaged in behalf of sinners, all anxious to turn the battle to the gate. The last day of the camp meeting was the Sabbath of the Lord, and the first day of September, I was that day sixty eight years of age, and I here record it as one of the happiest days of my life. Glory be to God in the highest; Amen, Hallelujah.

Thus the camp meeting ended, but the people went out from it spreading a holy influence broad cast where they went, and thus the revival spread, and was carried on in the Circuit. This Conference year of this Circuit I believe, was carried out as it should be, my colleague and I laboured (though in much weakness) and the people supplied our temporal wants, and helped us by their prayers, they also responded to every call that was made for money, for every purpose of the church, and at the ensuing Annual Conference, I was not ashamed to present my entire financial report.

O! my soul and all that is within me praise the Lord and let all nations unite in adoring him. Amen and Amen.

CHAPTER XXXIII.

The Bay of Quinte Annual Conference of the M. E. Church in Canada commenced its nineteenth Session at Sterling, June 4th 1862. By this Conference, eight preachers were admitted on trial viz: P. L. Sparrow, Zina B. Hitchcock, J. Hallowell, F. Ailward, A. V. Hulin, A. Youker, Tobias Meyers and G. Briden. Twelve were admitted into full connection, viz: R. Sanderson, Peter Empy, J. M. Simpson, H. P. Shepard, J. B. Smith, A. Anderson, E. S. Howard, W. D. Hudgens, D. Crowter, F. B. Strattan, G. S. White and G. French. Total number in society 9511.

By this Conference I was re-appointed to the Melleville Circuit without a helper and there being work enough for two preachers, by the advice of my P. E. and others I took my son John on the Circuit to travel with me, who rendered both me and the church efficient service.

We had a camp meeting this year, and there was some good done, we had some additions to the church of such, as I trust shall be saved.

In retrospecting this Conference year, I have much

for which I feel to thank the Lord, and the people on that charge. While I write my heart swells with love and gratitude to God, and I am ready to speak of the multitude of his mercies, that has ever been exercised towards me, and I am ready to exclaim, "what shall I render unto him for all his benefits, confered on me and my family through our life to the end of this Conference year." Glory to God in the highest.

In the month of August this year, our General Conference was held at Cobourg in the County of Northumberland. By this Conference our whole work in Canada, was divided into three Annual Conferences, viz: the Niagara, Ontario and Bay of Quinte Conferences.

CHAPTER XXXIV.

The Bay of Quinte Annual Conference of the M. E. Church in Canada commenced its twentieth Session in Iroquois, County of Dundas, June 3rd 1863. By this Conference three preachers were admitted on trial, viz: Abraham Traveler, D. Brill, and Ephraim Sherwood. Three were admetted into full connection, viz: W. E Johnson, F. Chisholm and S. G. Stone. Total number in society 7044.

By this Conference I was superannuated, I was at

this time in the 70th year of my age, and now I had neither house, nor home, I could say in truth

"No foot of land do I possess,
No Cottage in the wilderness."
A poor way-faring man."

I had sold three small farms, one consisting of 50 acres, one of 55 acres and one of 155 acres, to help sustain my family while I was travelling.

I have not written the above statement with respect to selling my farm, because that I am in the least sorry that I have done so. No, so sure I am, that I was called of God to, approbated of him in the course that I have taken in the ministry since the year A. D. 1833 when the (so called) union was consummated that with the same knowledge I now have, of all that I have had to endure, of persecution, privation and losses, together with the indigent circumstances that I am now placed in, when I am old, and "cannot dig, to beg I am ashamed" yet notwithstanding if I was placed back to the same age, and under the same circumstances, as I was in 33 I would pursue the same course in the ministry again.

Now being Superannuated I was without any charge, except my wife and a little grand daughter who had neither father nor mother, and we wished to go to the Township of Whitby, where three of my children lived, whom their mother nor I had not seen for a long

time. Not having money to pay the freight of our household furniture on the cars, nor our own fare, therefore we left our furniture, and went with our horse and buggy the distance of one hundred miles, found our children all well and were a little comforted. Now it was thought best to settle there to pass the remnant of of our days, until the blessed Master should call us to dwell in "a house not made with hands" and to inhabit a "City whose builder and maker is God."

Having the amount of money sufficient to pay my fare on the cars, and an assurance of six dollars more when I arrived at Belleville, which amount I thought sufficient to pay the freight of my furniture from Melleville to Whitby I went, and returned with the little furniture we had, and I lacked twenty five cents of having enough to release my boxes from the station, that I borrowed and took my goods.

Now another consideration came up, viz: I had myself, my wife (who was enfeebled with old age and infirmity) and my little orphan Grandaughter to provide for, and I was twenty five cents in debt, and it was a time when a great financial pressure was on that place, many in the mercantile business had become bankrupt, and left their endorsers to the banks, and elsewhere to pay vast amounts of money for which they had not received the least value. I could not get

into any business that I could do. To human probability a sustenance was denied. both for me and mine, darkness seemed to spread its sable mantle over and about me, and yet through that darkness, shone a ray of light, from the promises of God, which I had learned to trust, in the darkest moments of my past life. Now the next meal was wanting, but it would not do to sit still and presume on the promises of God, without an effort on my part, nor suppose that God would bring the meat in the pot or the bread in the cupboard; my mind was pondering on some of the promises of God, as I was going on the way up town in quest of some eatables, and while my mind was in great exercise, in a moment a thought struck my mind as forcibly as if some person had spoken to me with an audible voice "your Heavenly Father knoweth that ye have need of these things." And in less than ten minutes afterwards I met the very man that I knew in that place that was able to supply me with such things as my necessity required for a year. This he readily agreed to do and immediately gave orders for me to be served then; and from to time with such things as I required. Dear reader you may call it fanaticism, or what you please, I did then, and do still, see the kind interference of God, in this matter, both in directing me to the man, and disposing him to help me. Soon after this I

thought best to purchase a small piece of land and build a small house thereon (as rent was very high) I bought one half of an acre, gave my note for fifty dollars, and thereby secured the deed. Then I gave my horse and buggy to pay for building the house. Though small it was comfortable, and decent, in which we lived about eight months or until I returned from our next Annual Conference.

Thanks be to God, we were held in remembrance by him, this year also.

CHAPTER XXXV.

The Bay of Quinte Annual Conference of the M. E. Church in Canada commenced its twenth-first Session in the City of Ottawa, June 1st 1864. By this Conference five preachers were admitted on trial, viz: Bidwell Jane, Henry Hesselgrave, James Wicher, Frederick B. Knowlton and Asa S. Maybee. Five were admitted into full Connection, viz: John Hallowell, Thomas McAmon Alex. Youker, Zina B. Hitchcock, and Abraham Lawson.

At this Conference I expected to receive one hundred and ten dollars from the preachers relief fund; which according to the constitution was my allowance due, but I did not receive only the money which I

paid into that fund, and my dividend of the Superannuated fund, which in all did not amount to more than ninety dollars.

The reason why I did not receive the money I expected from the Preacher's relief fund was, that at our General Conference held in Cobourg in the year A. D. 1863 our work was divided into three Conferences whereas prior to that Conference there was but two.

This division of the Conferences placed our preacher's relief fund in a state of distortion, and crippled all its energies, which I had not any knowledge of until I came to the Conference.

There was not any one to blame for the breaking up of our preacher's relief fund, it was right to divide the Conferences and the destruction of the preachers relief fund, grew out of it.

However, in consequence of my not receiving what I had good reason to expect, I returned home minus of my liabilities. Well I paid out the money which I had as far as it would go towards paying my debts, and yet I owed forty dollars besides the price of the land For the forty dollars, I readily obtained a longer time for payment. The price of the land had grown from fifty to fifty three dollars interest and principle, and the note was in the hand of a man, the initials of whose name was J. B. who proved himself to be the hardest

case I have ever dealt with. To satisfy him I was obliged to sell my house and lot, with all other improvements which I had made thereon, and was only in receipt of ten dollars more than I gave for the land. St. Paul said, "Alexander the coppersmith, did him much evil," so I can say with equal truth, that J. B. did me much evil, but although I say this I do not feel in the least revengeful towards him, I am willing to let vengeance rest with whom it belongs.

Now I was again without house or home, or any thing else of this worlds goods, except our wearing apparel and our household stuff, and there appeared to be a little opening for me at Shannonville, I borrowed some money to pay freight and fare, and removed with my family to that village on the seventh day of July, A. D. 1864, the distance was about 100 miles. But not finding things as I expected at Shannonville, we only remained there one month, and on the eighth day of August, we removed to the village of Melleville, in the County of Prince Edward, we are now surrounded with warm hearted friends, old friends and tried friends. Above all, that friend is with us who sticketh closer than a brother, blessed be his name forever, in all our discouragements, hardships, disappointments and poverty, he has been to us a covert from the stormy blast, from the wind and rain of adversity, and our munitions of rocks.

Glory be to God, although we have been passing through deep waters of affliction, we are not drowned, he has kept our heads above the surging billows of the deep, we have never lacked bread to eat, nor raiment to put on, and now the nineteenth day of January A. D. 1865, I record the amazing goodness of the Almighty God, as manifested in my past life. Surely I can say with the Psalmist "the Lord he is good and his mercy endureth forever," if the good Lord had have dealt with me according to my deservings, I could not have been as I am at this day, having hope towards God, through our Lord Jesus Christ. Glory be to God this hope I have "which is as an anchor to my soul, both sure and steadfast, being cast into that within the veil," and although I must soon pass from this present state of being, to an eternal and an unchangeable state, and although I know that the time of my departure cannot be far distant, yet death has nothing very terrific to me because the spirit of God bears witness with my spirit that I am a child of God. Glory to God I rejoice to know that "this same Jesus that ascended up into heaven, in like manner he shall come again, with power and great glory," the truth that the stars shall fall from heaven, that the moon shall turn to blood, that the sun shall be darkened, and that the earth and all the works that are therein shall be burned up, that the Lord Jesus

Christ, shall be revealed from heaven with his mighty Angels taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ, that the trump of God shall sound and all that are in the graves shall hear his voice and shall come forth, and the dead, both great and small shall stand before God. In all these things there is an awful grandeur; yet nothing frightful to me, and why, because "I know that my redeemer liveth," and I shall stand with him, and because "he lives I shall live also." Christ is all my dependence, all my plea, he is my hope, my salvation and my all. In him ten thousand beauties rise, they sing in heaven, "unto him that has redeemed us and washed us in His own blood," so shall I, if I am so unspeakably happy as to inherit eternal life in heaven.

But I would not be understood to speak lightly of good works, for I know that a proper faith will produce good works, if we love God we should keep his commandments, a faith that works by love will purify the heart, and our Lord Jesus Christ said "blessed are the pure in heart for they shall see God," and the Apostle tells us that, "faith without works is dead," and when we are not drawn and inclined to do good works we may, nay we ought to denounce our faith as not being of the proper kind.

If we believe the word of God as we should, we will try to act according to the instruction we receive therefrom. Let us then "believe with a heart unto righteousness, let us walk by faith, shunning the very appearance of evil, let us go on to perfection, running with patience the race which is set before us, striving against sin, watching unto prayer. Do justly, love mercy, and walk humbly with God."

Yea, "continuing in well doing, yet in all this, there is not anything that can merit salvation. When we have done all that we can do, we are unprofitable servants, for we cannot do good works, only as we are aided by the Holy Spirit. Therefore it is our imperative duty, and our highest interest to pray for the influences of the holy spirit to rest upon and abide with us, that we may be guided into all truth.

Blessed be God we have abundant encouragements to ask God to send the holy spirit upon us, for he has said that, "if ye being evil know how to give good gifts unto your children, how much more shall your heavenly father give the holy spirit to them that ask him." Amen, Hallalujah.

CHAPTER XXXVI.

The Bay of Quinte Annual Conference of the M. E Church in Canada, commenced its twenty-second Session in Sydenham, May 31st 1865. By this Conference two preachers were admitted on trial, viz: Alexander Short, and John Brill. Three were admitted into full Connection, viz: Abraham Traveler, D. Brill and Ephraim Sherwood. Number of members this year within the bounds of the Bay of Quinte Conference 6424.

This Conference year we were called to suffer a very great bereavement, in the loss of our last Daughter who was the wife of Samuel Harnden, the mother of four children. Harriet (for this was her name) was born the 1st day of May A. D. 1834. In the tenth year of her age she attended a watchnight where I was the officiating minister. Through the process of that meeting I called for those who of the unconverted were determined in future to dedicate their lives to God to come forward to an anxious seat, where the people of God would engage in prayer with and for them. Eight

adults and little Harriet presented themselves for prayer and before the meeting broke up they were all hopefully converted to God, and Harriet was as happy a creature as I ever beheld. Frequently after this I have seen her unspeakably happy, I believe her sincerity was not doubted. In this good way she lived until about the 17th year of her age, at which time she began to grow cold and indierent, and soon became so far backslden that she made no profession of religion. In this dreadful state she lived, (but not without the lashes of an injured conscience) until nearly two years before her death, when in a protracted meeting held in Raglan, she was brought to God and it pleased him to restore her to the joys of his salvation, and give her the evidence of her acceptance with him. From the time of her restoration she appeared anxious to fill her place in the house of God, until she became so debilitated by consumption, that she could not attend the public means of grace. Under that dreadful disease she continued to sink from the month of September A. D. 1864, to the sixth day of April A. D. 1865. She suffered much, but glory be to God she died triumphant, from what she told us when she was dying we have reason to infer and believe that a part of the songsters and harpers, of glory were sent to comfort and escort her to glory.

The Revd's. T. Q. Adams and G. Shepard officiated at her funeral.

The Lord has been pleased to spare my wife and I to see the fiftieth anniversary of our Marriage, he gave us twelve children, eight sons and four daughters. He has been pleased to take our four daughters and two of our sons, and we have good reason to believe they are all in paradise of God. Hence we can say "the Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

Five of our six sons that are living, we have reason to believe are trying to serve God, and make their way to heaven. Two of them are local preachers, and although I have one son, that is in a backsliden state, I do believe the Lord will incline his heart and he will turn to God, and live. Glory to God I do believe we as a family, will be gathered, and numbered with the blood washed throng in Heaven, through our Lord Jesus Christ, to whom be glory with the Father, and the ever blessed spirit, world without end, Amen.

CHAPTER XXXVII.

In this Chapter I wish to state simply, what appears to me to be the scriptural grounds of free ministerial communion among all who are faithful ministers of the Lord Jesus Christ by whatsoever name known among men. These views I have long held, they were maintained by the early reformers, and by the church in her best days, and I bless God I believe it to be the principles of our beloved church. I am anxious to do this, because the question is one of great difficulty, requiring deeper thought than most have bestowed upon it, and it is of vast importance in this day of conflicting opinions, to be firmly grounded on the Lord's side.

In order to clear the way in this subject, allow me to open up first, the subject of free communion among all private christians, and then to the free communion among christian ministers.

1st. I believe it to be the mind of Christ, that all who are vitally united to him should love one another, daily communicate freely of their substance to one

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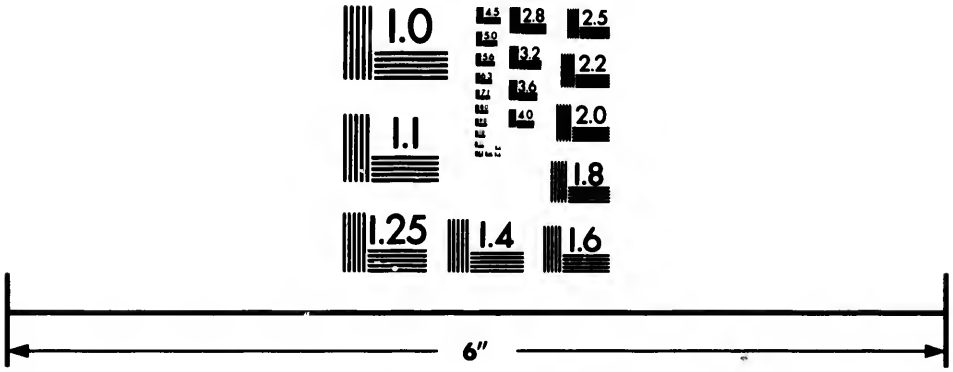

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another when poor, praying with and for one another and communing together at the Lord's table. Each of these propositions may be proven by the word of God. It is quite true that we may be frequently deceived in deciding upon the real godliness of those with whom we are brought into contact. The apostles themselves were deceived, and we must not expect to do the work of the ministry with fewer difficulties than they had to encounter, still if I have good reason for regarding a man as a child of God, we are permitted and commanded to treat him as a brother, and as the sacred pledge of heavenly friendship to come freely together at the table of our common Lord, to eat bread, and drink wine together in remembrance of Christ. The reason of this rule is plain, if we have solid ground to believe that a fellow sinner has been by the holy spirit grafted into the true vine, then we have ground to believe that we are vitally united to one another, the same blood has washed us, the same spirit has quickened us, we lean upon the same pierced breast, we love the same law, we are guided by the same powerful hand, we are watched by the same sleepless eye, we are if faithful to stand before the same throne and we shall blend our voices eternally in singing the same song "worthy is the Lamb," is it not reasonable then, that we should own and love one another on earth, as fellow travellers

to our father's house, and fellow heirs to an incorruptible crown? Upon this I have always acted both in coming to the Lord's table and in admitting others to that blessed privilege, in this way I always feel that I have sweet fellowship with Christ and with the brethren, and we ought to remember with calm joy the prayer of our Lord which ascended from the mount of Olives or one of its shady ravines after the first Lords supper "neither pray I for these alone but for all them that shall believe on me through their word, that they all may be one," The table of the Lord is a family table spread in this wilderness, and none of the true children of God ought to be absent from it, nor prohibited from coming to it.

Once I was at a meeting when none but baptised adults were admitted to the sacrament, a woman who was a member of the Methodist Church, asked the favor of communing with them. The elder of the Church told her she could not be admitted to the table. The woman bathed in tears said,don't you believe that I am a Christian? He replied I do believe that you are a Christian but you cannot commune with us, unless you promise to join our Church and will go no more among the Methodists. She replied, I cannot make such a promise. He replied, then you cannot be admitted to the table. At this the woman wept aloud and said I

will go and tell my father that when the table was spread you would not let me eat.

I believe with Rowland Hill that it is the Lord's table and all his children have an equal right thereto; the early reformers held the same view. Calvin wrote to Cranmer that he would cross ten seas to bring it about. Baxter, Owen, How and others, in a later generation, pleaded for it, in few but solemn words. "Saints by profession are bound to maintain a holy communion, and fellowship in the worship of God, which communion as God offereth opportunity, is to be extended to all those who in every place called upon the name of the Lord Jesus."

2nd. The second Scriptural Communion, Ministeral communion. Here also I believe it to be the mind of Christ, that all who are true servants of the Lord Jesus Christ, sound in the faith, called the ministry, and owned of God therein, should love one another, pray for one another God speed own one another as fellow labourers in the vineyard of the Lord, and so far as God offereth opportunity help one another in the work of the ministry, Each of these positions may be proved by the word of God. I am aware that it is a point of far greater difficulty and delicacy than the communion of private christians because I can own many a one as fellow christian and joyfully come with him to the

Lord's table, while I may think many of his views of divine truth defective and could not receive him as a divine teacher.

But although caution and discretion are to be used in applying this or any other Scripture rule, yet the rule itself appears to be simple enough, that where any minister of any denomination holds the head, is sound in doctrine and blameless in life, preaches Christ as the only way of pardon, and only source of holiness, especially if he has been owned of God in the conversion of souls, and up building of the church, we are bound to hold Ministerial communion with him whenever providence opens the way. What are we, that we should shut our pulpits against such a man, true he may have signed the 39 articles of the Church of England, giving the Queen the chief power in all causes, whether ecclesiastical or civil, still if he be like a Berrige or a Rowland Hill, he is an honoured servant of Christ. He may hold establishments to be unscriptural, still if he is a faithful servant of Christ, though he may have inconsistencies of mind which we cannot account for, he may have prejudices of sect and education, which may destroy much of our comfort in meeting him. Can we plead exemption from these? He may sometime have spoken rashly or uncharitably, I have done the same, still I cannot but own him a servant of

Christ. If the master owns him in his work, shall I the fellow servant disown him? True he may have much imperfection in his views, so had apostles. He may be to blame in some things and withstood to the face, so it was with Peter, he may have acted a cowardly part at one time, so did John Mark. Still I maintain, unless he has shown himself a Demas "a lover of this present world" or one of those that have the form of godliness, but denying the power thereof, we are not allowed to turn away from him, nor treat him as an adversary.

Such were the principles of the reformers. The devoted Usher preached in the pulpit of Samuel Rutherford. Faithful ministers from all parts of the visible church are to be recognized as ministers whom Christ has chosen. Such I believe to be according to the principles of God's word. Baxter says nothing can be more indecent than to hear a dead preacher preaching to dead sinners the living truth of a living God. With such ministers I want no communion. O! my soul come not into their secret. If the church is to fall under the iron foot of despotism, God grant that she may fall reformed and purified. Pure in her doctrine, judgment, discipline and worship. Scriptural in her spirit, missionary in her operations, and holy in her practice.

A truly golden candlestick. A pleasant vine. If the daughter of Zion is to be made a widow and sit solitary on the ground, grant her latest cry may be that of the once suffering but now exalted head, Father forgive them, for they know not what they do. Amen.

CHAPTER XXXVIII.

This chapter will contain a relation of circumstances and anecdotes connected with my life, not found in the foregoing chapters.

In the year A. D, 1837, two men living near each other, the one was a rich farmer and the other poor; these men had a law suit. The rich man was a member of the M. E. Church, and when I came on the circuit the poor man, though not a professor of religion, attended preaching very strictly, spoke behind my back very highly of my preaching, and to my face appeared very friendly, and followed me from place to place, and it was not long before he very gravely told me that my rich brother, in the lawsuit, had cheated him out of fifty dollars by bribing two of his hired men to swear false. This was a grave charge. However, at first I did not pay much attention to it, yet by his continued coming with the same story, he rather brought me in some degree to sympathize with him and partly believe

the story, and especially when I found that he had peddled the report through the neighborhood. At length, one day as I was passing by his place I met him. He now appeared very bold, and entered a complaint against my rich brother in proper form. I then said, Sir, I cannot do anything with it, the law has decided the matter so far, and you must seek redress by the law. If these men have sworn falsely, prove that before a legal court and you will get your money back, and they will be punished. He then became in a rage, and told me that I connived at such injustice and crime, and that the Methodists were all a set of rogues and villians. We parted, and I went immediately to my rich brother, took him aside, and asked him if he knew there was such a report in circulation. He said yes. I said, well, I do not know that you are guilty, but if you are guilty, you know it, and God knows it. At this he burst into tears, and said, now I will tell you what I have never said before. Instead of my cheating him in that law suit, he cheated me out of fifty dollars. But I suppose, that when I am under the sod, my poor children will have to bear the disgrace. He wept bitterly, and said, Oh, that the truth could come to light. He hung his head, and said again, Oh, I hope in God the truth will come to light. By this time my feelings were wrought up, and I cried Amen, and we parted.

When my appointment came in that neighborhood, in four weeks, it was a beautiful Sabbath morning. A large concourse was assembled, and my poor man and and his wife, and his father and mother were in the congregation, and my rich brother and his wife were there. I need not say that the power of God was displayed. Before the service was ended the poor man's conscience lashed him to that degree that he wept aloud, and trembled like a leaf in the breeze. He and my rich brother were sitting on the same seat about eight or ten feet apart. The public congregation was dismissed. It was a beautiful warm day, the windows were up, the door was open, the people were seemingly spell bound about the door and around the house; and these were the people to whom my poor man had made this slanderous report. The class meeting commenced, The rich and the poor were brought together; the poor man sat trembling and weeping aloud. When I came to him he arose and tried to say something, but not the right thing, but he appeared not to have utterance, and nearly choked down. Then he cried out with a loud voice, O! God, I must tell the truth or die. There is a man in this congregation that I have lied about in the most shameful manner. I said he cheated me out of fifty dollars, and instead of his cheating me, I cheated him out of fifty dollars. He then sprang to my rich

brother, and seized him under the arms and straightened him upon his feet, exclaiming, this is the very man. Now, if you will be satisfied with me I will give you my oxen. I am satisfied. Well, but I want to pay you. I am paid. Thus they exchanged views in nearly the above language for the space of four or five minutes, before my poor man would let my rich brother clear from his grasp. Thus peace and friendship were restored, and the truth came to light; and, dear reader, it is impossible for me to describe the feelings I had, much less the triumph of that hour among the people, both saint and sinner. I have heard the shout of victory on the battle field, but it did not exceed the shout and triumph of that hour, according to their numbers.

Now here is a proof of our most holy religion, and that the Holy Ghost is sent into the world to reprove the world of sin, of righteousness, and a judgment to come. Let the skeptic tell me, if he can, what else but the power of the Holy Ghost could have induced my poor man to tremble and weep aloud, and stand up before his father and mother and all that concourse of people, among whom he had circulated this report, and acknowledge himself so base a liar, and rogue or cheat. To God be the glory both now and forever, Amen.

Another circumstance I will relate to show the power of our most holy religion.

A mother-in-law and daughter-in-law were so at variance with each other, that they had not spoken together I believe, for the full term of three years, although they lived under one roof. The mother-in-law was a member of the M. E. Church, and the daughter-in-law did not make a profession at all; much had been done to bring about a reconciliation between them, but all in vain. However, one sabbath afternoon I called a prayer meeting to assemble in that part of the house where the father and mother lived. The father was sick. The people being chiefly assembled, I arose, and read a hymn, we sang, and knelt to pray, but never did I find myself so destitute of utterance, or power to pray in my life. I soon closed my attempt, and called on the brethren and sisters to pray, but all was silent. I urged but no voice was heard in prayer, although several strong men and women in Israel were there on their knees. There was silence in that assembly for the space of ten minutes at least, at this time my feelings were indescribable, I will say that it seemed to me, that the powers of darkness had rallied their forces in battle array against us. But just in time the Lord sent us a reinforcement, at the moment we were about to surrender, or in other words rise from our knees, a lad came who had recently been converted and he was filled with the Holy Ghost, and without hesitancy he began to pray and the power of God was displayed, and

and every tongue was loosed. The armies of the aliens were put to flight. The people of God fell from their knees under the overwhelming power, and a shout of victory mingled with praise, and thanksgiving arose in every part of the congregation. This great manifestation of the power of God and shout of triumph brought the sick man from his bed leaping and crying with a loud voice, glory to God, I am healed soul and body. The daughter-in-law apparently horror stricken, entered that part of the house where we were, and was smitten down to the floor by the power of God, where she lay apparently breathless for the space of about twelve minutes, and when she began to breathe we heard in the soft whisper, Lord have mercy upon me, and repeated louder and louder till she cried for mercy at the top of her voice. Again she was breathless for several minutes and again we heard her cry as aforesaid then she sank away into a deathlike state; and then on her recovering again, her theme was glory, glory, glory to God, Hallalujah and such like language for at least the space of ten minutes in succession and then having gained strength she leaped and praised God until she came to her mother-in-law and dropping on her knees at the old lady's feet, she cried again and again; O! mother won't you forgive me, O! do mother forgive me, the Lord has forgiven me. At this the mother seized her in her arms and cried I will forgive you. From

that glorious hour that grevious difficulty was taken out of the way, and love and peace were restored to that amily. Thanks be to God who giveth us the victory through our Lord Jesus Christ. A goodly number of souls were converted to God, before the meeting broke up. Glory be to God, Forever.

Once at a camp meeting I took a man in my grasp who was disturbing the meeting. and carried him up through the alley, and put him outside of the gate. And that man was hopefully converted to God, before the meeting broke up.

At another camp meeting I was conducting a prayer meeting in the night, where there were many penitents. A mob of about twenty rowdies marched up, apparently determined to break up the meeting. Their leader thrust the sentinel away that I had placed at the entrance into the prayer circle, I met him in his course and asked him kindly to leave the circle. He said "he would not go out for me." I said "you must go out or you will break up the meeting." The mob cried out "if he is allowed in, we will all come in." He said clapping his hand to my breast, "that neither I nor all my crew, could not put him out." Then I took him in custody with one of my hands on his throat and the other on his breast, and in less than one minute he found himself lying on his back, eight or ten feet out-

side or beyond the prayer circle. By taking this course we were not disturbed any more while the meeting continued. However my antagonist brought me before a court consisting of five Justices, and by that court I was exonerated, and my antagonist had the cost to pay, for which he ran away.

I did believe then and do still, that I was justifiable in the sight of God, as well as in the eye of the civil law, for what I did in both of the above given cases.

And now in closing up this imperfect sketch I state that I am aware I have not written in a pleasing style, neither do I suppose it is free from literary defects. I do not by any means expect this work to take a place with those productions that come from the pen of the learned and wise, but thanks be to the Most High I have the comfort of knowing that I have striven to present the truth to the readers hereof, and have written in such a manner that it can be understood.

And I here state that, "by the grace of God I am what I am," he has spared me to an old age, I have lived under the reign of three of the Kings of Great Britain and one Queen, viz: George 3rd George 4th William 4th and Queen Victoria. God save the Queen and royal family of Great Britain.

I do not know that I have an enemy on the earth, of the human race. But I do know that I am not an ene-

my to any one of the family of Adam ; if at any time of my life I have injured any individual, or the church, I hereby ask their forgiveness, and I here declare that I have and do forgive any and all that may have done me harm in any way or at any time.

And now my prayer to God is that the readers of this book and unworthy author, may be gathered with the blood washed millions in Heaven. And then we will praise God the Father, Son and Holy Ghost, world without end. Amen.

CHAPTER XXXIX.

I became aequainted with E. L., the subject of this narration in the first part of the year of our Lord 1824. Nothing occured in this year, neither in his life nor conversation, that differed from that of other professing christians ; but in the A. D. 1825, when in conversation with him, he often acknowledged his firm belief in the doctrine of sanctification, and that he saw the great necessity of obtaining it that he might be enabled to glorify God with all his ransomed powers.

In the summer of the last mentioned year the ministers of the M. E. Church held a camp-meeting in Adolphustown, on the Bay of Quinte Circuit, Previous to the time appointed for the camp-meeting he often con-

fessed that he felt the necessity of a deeper work of grace to be wrought in his soul, and became very anxious to go to the camp-meeting, which he did in company with me and my wife. After his arrival at the camp he seemed to possess an incessant thirst for holiness of heart and blessed be the name of God, his holy arm was made bare, and his blessed word was verified, which sayeth, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

On Sabbath evening the glory of God seemed to overshadow and fill the whole camp; and while the convicting and converting grace of God prevailed among many, others were overwhelmed by the sanctifying influence of the holy spirit. Among thsoe that professed to receive the blessing of sanetification, E. L. stood forth a living witness, "that it was the will of God, even our sanctification;" and that "the blood of Christ cleanseth from all sin." From this time forward to the day of his death he truly seemed to have his treasure in Heaven. The lamp of grace was set on fire in his soul, and it was visible to all, both saint and sinner, with whom he had intercourse, "as a candle on a candlestick, or a city set on a hill." He seemed to possess that faith which overcometh the world; that joy which is unspeakable and full of glory; that holiness

without which no man shall see the Lord. In a word, he seemed, as it were, with open face to behold, as in a glass, the glory of the Lord, and was changed into the same image, from glory to glory, as by the spirit of the Lord. Thus was he prepared, though not in a public capacity, to give excellent instruction to all with whom he had intercourse, especially to those of his heavenly father's household.

When he visited any of his brethren it was manifest that he had not any intention to visit as many do who profess christianity, only to talk about the affairs of this transitory life, or to feast on earthly goods, but he made it his business to introduce subjects of a heavenly nature, such as singing psalms and hymns, and spiritual songs, with prayer and heavenly conversation, which would have a tendency to enkindle a flame of sacred love in every waiting soul, and often terminated in a feast of spiritual marrow and fat things. Witness ye children of the Most High who have been favored with his visits, prayers, exhortations and warnings to go on, to know the Lord until you should be called home to your heavenly father's kingdom. It appeared to be his delight to meet with the people of God to worship and adore the most high; especially in love feasts, class meetings and prayer meetings. In class meetings he many times appeared to be ravished with

the glory of the heavenly world, and has often been heard to express with glorious rapture, "O! my dear brethren I long to get home and be at rest, where I may see my blessed Jesus, and adore him to all eternity."

Thus lived this holy man, waiting the beck of his Lord to drop the tenement of clay, that his soul might enter into that inheritance which is incorruptable and undefiled, and that fadeth not away; nor did he wait long nor in vain.

I am instructed to say, that he had a particular place where he retired for secret prayer, and a few days before his death he was observed to be much longer on his knees in devotion than usual, and after long retirement he informed his wife that he was not to remain long with her, but that she might be prepared to bear their separation with resignation to the will of God, at the same time he did not wish to alarm her. He said he wished to settle his business and make his will, which he did to the satisfaction of all concerned.

Saturday, July the 9th., I was informed that he was not well, therefore I visited him and found him sitting up; he then told me that he had just been passing a scrutinizing examination on his spiritual condition, to know how the case stood between God and his soul; and on retrospection he found that when he had been most engaged in the service of God he had not been too

much engaged. But I know, said he, that many times I have been too cold and indifferent in the service of my blessed master. He paused, and then burst into a raptnre and said "Glory to God, wherein I have come short, my blessed Lord has made it all up, so that there is now nothing lacking."

Sunday, 10th., he grew weaker, and was confined to his bed the greater part of the day, though calm and resigned to the will of his Heavenly Father.

Monday, 11th., he still grew weaker in body, but strengthened in the inner man. On his being asked if he had an assurance of inheritance in glory, he answered with confidence and ardour, that his inheritance was indisputable. He then made mention of his exit, and said that he did not wish his friends to mourn for him, but rather be thankful. Then he said to me, I want you, my brother, at my funeral to join with the rest of my brethren as you follow me to the grave, in singing the hymn to which this verse belongs. Then he repeated the verse.

"Then brethren, sisters shouting come,
My body follow to the tomb;
Then you below and I above,
We will shout and praise the God we love."

On the evening of the same day he fell asleep in Jesus, viz: the 11th day of July, 1828, leaving behind him the clearest evidence of his having made his escape

into that blessed world where the wicked cease from troubling, and the weary are forever at rest.

Let me live the life of the righteous, that my last end may be like his. Amen.

An escape from danger. One beautiful afternoon in the summer of A. D. 1825, a youug man was standing in a door with a firelock in his hand and not supposing it was loaded, he seeing me about to pass through a gate with a horse, said to some bystanders, how easy I could shoot the matser, and as I put my hand on the latch to open the gate, he took aim at me, pulled the trigger, the gun discharged and the ball struck into the post of the gate opposite my breast. That young man would not have injured me by any means, unless it was by accident.

I have had a tedious journey,
And tiresome its true;
But see how many dangers,
The Lord has brought me through.

CHAPTER XL.

I became acquainted with E. W. nearly three years before her death and through all the time of my acquaintance with her, her life and conversation fully appeared to me unblameable, or what might be called with propriety the life, and conversation of a mode

Christian and with respect to her christian enjoyment it appeared of a very high order. The people in general throughout the neighborhood used to call her aunt Betsy, and I have heard the wicked say when finding fault with others professing christianity, if they were like Aunt Betsy we would not find fault with them, and we would believe they were Christians. She was so fervent and faithful in her devotions that I have frequently seen her lay under the overwhelming power as lifeless as Daniel when there was no life in him. Thus she lived, and when she was dying I was present with many others, and witnessed that glorious scene, when I came to her bedside she was shouting and praising God in sweetest strains, but soon after my arrival the death rattles obstructed her speach and she said to me, brother will you raise me up, and I did according to her request and sat in behind her. Then when leaning against my breast, she sat in nearly an upright posture she could speak with greater ease, and more plainly, and she said to me don't lay me down till I am dead, and I will never stop praising God for I will praise him while I have breath, and then I will praise him in glory. Then she triumphed greatly, and praised God in a wonderful manner, and all at once she cried out "Jesus and the angels are come to convey my spirit to Glory." Then speaking to some one in the

room she said "Don't you see them, there they are at the foot of the bed." Then she cried out in a rapture, O! I see my blessed Jesus, there he stands, I see his beauty, I see his lovely face. After this she paused for a moment, and then said, I do not see him as plainly as I did, he veils his face a little. Then she cried out again in a great rapture Glory to Jesus the vail is taken away, I see his lovely face. I then said, "Sister do you want anything. She then raised her emaciated hands, and replied no, I do not want anything but to fall asleep in the arms of Jesus, and immediately her hands dropped, and she breathed no more. Thus she passed away without a struggle or a groan of sorrow in her dying moments. Glory to God. Death's no more than a black curtain, drawn to let the saints go in.

In the month of August A. D. 1828 as I entered the sick room where P. O. was dying, he said to me Brother do you think I am dying? I replied, yes P. (calling him by name) you are going very fast, a few moments will carry you a great way, it will carry from earth to Heaven. At this he extended his emaciated hands and arms upward, and in an ecstasy cried glory to God glory to God will he take me to heaven so soon, I have only been trying to serve him two years and will he take me to heaven so soon. Thus he exulted, giv-

ing glory to God until he breathed his last. Thanks be to God who giveth us the victory through our Lord Jesus Christ.

Jesus can make a dying bed
  Feel soft as downy pillows are;
While on his breast I lean my head,
  And breathe my life out sweetly there.

The papers containing the last two chapters were found since the rest was written.

THE END.